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HIBERNIÆ LEGES ET INSTITUTIONES ANTIQUÆ;

OR,

ANCIENT LAWS AND INSTITUTES OF IRELAND.

ANCIENT LAWS

AND

INSTITUTES OF IRELAND.

On the 19th day of February, 1852, the Rev. James Henthorne Todd, D.D., F.T.C.D., and the Very Rev. Charles Graves, D.D., F.T.C.D., submitted to the Irish Government a proposal for the transcription, translation, and publication of the Ancient Laws and Institutes of Ireland.

On the 11th day of November, 1852, a Commission was issued to the Right Honorable Francis Blackburne, then Lord Chancellor of Ireland; the Right Honorable William, Earl of Rosse; the Right Honorable Edwin Richard Wyndham, Earl of Dunraven and Mount-Earl; the Right Honorable James, Lord Talbot de Malahide; the Right Honorable David Richard Pigot, Lord Chief Baron of Her Majesty's Court of Exchequer; the Right Honorable Joseph Napier, then Her Majesty's Attorney-General for Ireland; the Rev. Thomas Romney Robinson, D.D.; the Rev. James Henthorne Todd, D.D.; the Rev. Charles Graves, D.D.; George Petrie, LL.D.; and Major Thomas Aiskew Larcom, now Major-General and Knight Commander of the Bath—appointing them Commissioners to direct, superintend, and carry into effect the transcription and translation of the Ancient Laws of Ireland, and the preparation of the same for publication; and the Commissioners were authorized to select such documents and writings containing the said Ancient Laws, as they should deem it necessary to transcribe and translate; and from time to time to employ fit and proper persons to transcribe and translate the same.

In pursuance of the authority thus intrusted to the

Commissioners, they employed the late Dr. O'Donovan and the late Professor O'Curry in transcribing various Law-tracts in the Irish Language, in the Libraries of Trinity College, Dublin, of the Royal Irish Academy, of the British Museum, and in the Bodleian Library at Oxford.

The transcripts* made by Dr. O'Donovan extend to nine volumes, comprising 2,491 pages in all; and the transcripts* made by Professor O'Curry are contained in eight volumes, extending to 2,906 pages. Of these transcripts several copies have been taken by the anastatic process. After the transcription of such of the Law-tracts as the Commissioners deemed it necessary to publish, a preliminary translation of almost all the transcripts was made by either Dr. O'Donovan or Professor O'Curry, and some few portions were translated by them both. They did not, however, live to revise and complete their translations.

The preliminary translation executed by Dr. O'Donovan is contained in twelve volumes, and the preliminary translation executed by Professor O'Curry is contained in thirteen volumes.

When the translation had so far progressed, the Commissioners employed W. Neilson Hancock, LL.D., formerly Professor of Jurisprudence in Queen's College, Belfast, to prepare the first part of the Senchus Mor for publication, in conjunction with Dr. O'Donovan. The steps taken by Dr. Hancock in carrying out the directions of the Commissioners, first with Dr. O'Donovan, and after his death, with the assistance of the Rev. Thaddeus O'Mahony, Professor of Irish in the University of Dublin, are fully detailed in the preface to this volume.

Trinity College, Dublin,
30*th January,* 1865.

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* These transcripts are referred to throughout this volume by the page only, with the initials O'D. and C. respectively.

ANCIENT LAWS OF IRELAND.

senchus mor.

INTRODUCTION TO SENCHUS MOR,

AND

Athgaḃail;

OR,

LAW OF DISTRESS,

AS CONTAINED

IN THE HARLEIAN MANUSCRIPTS.

PUBLISHED UNDER DIRECTION OF THE COMMISSIONERS FOR PUBLISHING THE ANCIENT LAWS AND INSTITUTES OF IRELAND.

VOL. I.

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Dublin, 24*th December*, 1864.

Sir,

Having received instructions from the Commissioners for publishing the Ancient Laws and Institutes of Ireland, to prepare, in conjunction with the late Dr. O'Donovan, the Senchus Mor for publication, and on Dr. O'Donovan's death, having been directed by the Commissioners to complete, with the assistance of the Rev. Professor O'Mahony, so much of the manuscript and translation as had been revised and partly prepared by Dr. O'Donovan, I have now the honour to submit to the Commissioners the first volume of the Senchus Mor.

I have to report the cordial co-operation and valuable aid of Professor O'Mahony, and the efficient services of my Assistant, Thomas M. Busteed, A.B., in carrying out the Commissioners' directions.

I am,
Sir,
Your obedient servant,
W. Neilson Hancock.

The Very Rev. Dean Graves,
Brehon Law Commission Office,
Trinity College, Dublin.

PREFACE.

Reasons for selecting the Senchus Mor for early publication.

THE Senchus Mor has been selected by the Commissioners for early publication, as being one of the oldest and one of the most important portions of the ancient laws of Ireland which have been preserved. It exhibits the remarkable modification which these laws of Pagan origin underwent, in the fifth century, on the conversion of the Irish to Christianity.

This modification was ascribed so entirely to the influence of St. Patrick that the Senchus Mor is described as having been called in aftertimes "Cain Patraic," or Patrick's Law.

The Senchus Mor was so much revered that the Irish Judges, called Brehons, were not authorized to abrogate any thing contained in it.

The original text, of high antiquity, has been made the subject of glosses and commentaries of more recent date; and the Senchus Mor would appear to have maintained its authority amongst the native Irish until the beginning of the seventeenth century, or for a period of twelve hundred years.

The English law, introduced by King Henry the Second in the twelfth century, for many years scarcely prevailed beyond the narrow limits of the English Pale (comprising the present counties of Louth, Meath, Westmeath, Kildare, Dublin, and Wicklow).[*] Throughout the rest of Ireland the Brehons still administered their ancient laws amongst the native Irish, who were practically excluded from the privileges of the English law. The Anglo-Irish, too, adopted the Irish laws to such an extent that efforts were made to prevent their doing so by enactments first passed at the Parliament of Kilkenny in the fortieth year of King Edward III., (1367), and subsequently renewed by Stat. Henry VII., c. 8, in 1495. So late as the twenty-fourth and twenty-fifth years of the reign of King Henry VIII. (1534), George Cromer, Archbishop of Armagh and Primate of Ireland, obtained a formal pardon for having used the Brehon laws.* In the reign of Queen Mary (1554), the Earl of Kildare obtained an eric of 340 cows for the death of his foster brother, Robert Nugent,† under the Brehon law.

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[*] Stat. 13 Hen. VIII., c. 3. (1522) recites that at that time the English laws were obeyed and executed in four shires only.—*Vide Sir John Davis' Discovery, &c., in Thom's Reprint of Irish Tracts*, vol. i., p. 693. But Meath then included Westmeath, and Dublin included Wicklow.

The authority of the Brehon laws continued until the power of the Irish chieftains was finally broken in the reign of Queen Elizabeth, and all the Irish were received into the king's immediate protection by the proclamation of James I. This proclamation, followed as it was by the complete division of Ireland into counties and the administration of the English laws throughout the entire country, terminated at once the necessity for and the authority of the ancient Irish laws.

The wars of Cromwell, the policy pursued by King Charles II. at the Restoration, and the results of the Revolution of 1688, prevented any revival of the Irish laws; and before the end of the seventeenth century the whole race of judges (Brehons) and professors (ollamhs) of the Irish laws appears to have become extinct.

Origin of the ancient Irish laws.

The account of the origin of the Irish laws given in the text of the Senchus Mor is a very natural one. Portions of them are ascribed to the decisions or authority of particular judges and lawgivers.

Thus it is said—

"Sean, son of Aighe, passed the first judgment respecting distress."‡

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* Patent and Close Rolls of Chancery in Ireland, 24 & 25 Hen. VIII.

† Annals of the Four Masters.

‡ Senchus Mor, p. 79.

The Lawgiver thus referred to is supposed to have flourished about 100 years before the Christian era.*

"Sencha, guided by the law of nature, fixed the distress at two days, which is between one and three days, for every female possession."†

Again, other decisions are ascribed to Brigh Briughaidh: "Thus far we have mentioned the distresses of two days, as decided by Brigh Briughaidh, who dwelt at Feisin, and by Sencha, son of Ailell, son of Culclain, to whom the Ulstermen submitted."‡

Other judgments are mentioned with censure, such as the "sudden judgments of Ailell, son of Matach." These judgments are stated to have prevailed "until the coming of Coirpre Gnathchoir, who did not consent that any right should be upon one day."

The fine of five "seds" for neglecting to redeem every distress is stated to have been the fine fixed by Morann, who was the son of Cairbre, Monarch of Ireland, A.D. 14, and was appointed Chief Brehon by Cairbre's successor, Fearadhach Finnfeachtnach.§

In the commentaries on the Senchus Mor other judgments are mentioned, as those of Eochaidh MacLuchta, Fachtna Mac-Senchath, Carat-Nia Teiscthi, Eoghan MacDurthacht, Doet of Neimhthinn, and Diancecht. The commentaries also refer to the judgments of Doidin Mac Uin, Mœnach Mac Nine, and Credine Cerd. These judgments are stated to have been in a metrical form, and so preserved in memory.

The commentaries allude to a still earlier period, before the time of Conchobhar—probably Conchobhar Mac Nessa, who was Monarch of Ireland at the time of the Christian era—when the judicature belonged to the poets alone; and of these poet-judges Amergin Glungel is represented as having passed the first sentence in Erin.

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* O'Reilly's "Transactions of the Iberno-Celtic Society," 1820, p. xvi.

† Senchus Mor, p. 127.

‡ Ibid., p. 151.

§ Note vi., Annals of the Four Masters, A.D. 14.

In one of the manuscripts there is a commentary upon the name of Amergin Glungel, representing him to be the foster-son of Cai Cainbrethach, a contemporary of Moses, and a disciple of Fenius Farsaidh, whose son, Nel, is stated to have married Scota, daughter of Pharaoh, King of Egypt. As this story of Cai Cainbrethach is found in only one manuscript, and not in the text but in the commentary, it was probably introduced at a later period for the purpose of supporting the statement that Cai, before he came from the east, had learned the law of Moses, and that he founded his judgments upon it.

The introduction to the Senchus Mor, which is more ancient than the commentaries, instead of ascribing what was good in the judgments of the Pagan Brehons to direct instruction in the law of Moses in Egypt, attributes it to the influence of the Holy Spirit upon the just men, who, before the conversion of the Irish to Christianity, were in the island of Erin, adding the reason, "for the law of nature had prevailed where the written law did not reach." This account of the matter is in strict accordance with what St. Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."*

It corresponds, too, with what we know of the Roman civil law, a large portion of which was developed during the Pagan period of Roman history.

The time when the Senchus Mor was composed.

The Senchus Mor, according to the account in the introduction, was composed in the time of Laeghaire, son of Niall, King of Erin, when Theodosius was Monarch of the World.

In the commentary it is stated, that it was at the end of nine years after "the arrival of Patrick in Erin that the Senchus was completed." In the introduction the date of St. Patrick's arrival is fixed in the ninth year of the reign of Theodosius, as Monarch of the World, and in the fourth year of the reign of Laeghaire, King of Erin.

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* St. Paul's Epistle to the Romans, ii. 14.

The Theodosius thus referred to was Theodosius the Younger, who succeeded his father, Arcadius, as Emperor of the East, in A.D. 407, and on the death of his uncle, Honorius, in A.D. 423, became also Emperor of the West, and hence is described as Monarch of the World. He resigned the Empire of the West in 425 to Valentinian. Notwithstanding his resignation of the Empire of the West, the ninth year from the period when the description of Monarch of the World could be applied to Theodosius would thus be 432, which corresponds with the date of the arrival of St. Patrick, as given in the Annals of the Four Masters and in many other Irish authorities.

There is no statement in the Senchus Mor as to when its composition was commenced, but this information is supplied in the Annals of the Four Masters:—"The age of Christ 438. The tenth year of Laeghaire. The Seanchus and Feinechus of Ireland were purified and written." From this and the statement in the commentary, it would appear that the Senchus was composed between the sixth and ninth years after St. Patrick's arrival in Ireland. The notice in the introduction of the places where those who composed the Senchus Mor sojourned in the different seasons of the year, affords considerable corroboration of the inference that the work extended over several years.

Occasion of the Senchus being compiled.

In the Introduction to the Senchus Mor the occasion of its being compiled is thus explained:—[*]

St. Patrick, after the death of his charioteer, Odhran, and the judgment which was pronounced on the case by Dubhthach Mac ua Lugair, chief of the royal poets and chief Brehon of Erin, "requested the men of Erin to come to one place to hold a conference with him. When they came to the conference, the Gospel of Christ was preached to them all; and when the men of Erin heard" . . . "all the power of Patrick since his arrival in Erin; and when they saw Laeghaire with his Druids overcome by the great signs and miracles wrought in the presence of the men of Erin, they bowed down in obedience to the will of God and Patrick."

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[*] Senchus Mor, pp. 15, 17.

"It was then that all the professors of the sciences in Erin were assembled, and each of them exhibited his art before Patrick, in the presence of every chief in Erin."

"It was then Dubhthach was ordered to exhibit the judgments and all the poetry of Erin, and every law which prevailed amongst the men of Erin, through the law of nature and the law of the seers, and in the judgments of the island of Erin, and in the poets."

"Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island down to the reception of the faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons by Patrick and by the ecclesiastics and the chieftains of Erin; for the law of nature had been quite right, except the faith, and its obligations, and the harmony of the Church and people. And this is the Senchus."

Nature of Assembly which authorized composition of Senchus Mor.

It will be observed that this account of the origin of the Senchus Mor does not ascribe its authority or composition to any senate or legislative body in Ireland—nor does it describe the conference with respect to it as being the Feis of Temhair—but as being a special assembly convened by St. Patrick.

Dr. Petrie has called attention to the fact that in the time of King Laeghaire and of his successor the assemblies of the Feis of Temhair were of rare and irregular occurrence, only one* such assembly being specially noticed in King Laeghaire's time, in 454.

The laws of the ancient Irish appear to have depended upon the decisions of the Brehons and Lawgivers, with the assent of the Kings. Where an assembly is spoken of, it is the Brehons and Lawgivers or Kings who decide the questions. Thus it is said,* "Sean, son of Aighe, passed the first judgment respecting distress at a territorial meeting held by the three noble tribes who divided this island. There it was decided by them that one day should be allowed for all necessary things," &c. The meeting thus referred to is explained in the gloss† to have been held at Uisnech, in Meath, for the purpose of dividing Erin into provinces, between the Ultonians, the Feini of Temhair, and the Ernai-Dedadh, or between the Ulaidh, the Galeoin, and the Ernai. The gloss then explains that "decided by them," means decided by the learned. The high dignity given to the Kings is illustrated in the subsequent part of the same passage, where it is said, "For the King excels all in testimony, for he can, by his mere word, decide against every class of persons except those of the two orders of religion or learning who are of equal rank with himself."

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* Petrie's "History and Antiquities of Tara Hill," p. 82.

Changes in the Roman law contemporaneous with the Senchus Mor.

The date of the Senchus Mor—A.D. 438 to 441—has considerable historical interest in connexion with the change which was going on in the Roman law at that period.

In the century which had elapsed between Constantine and Theodosius the Younger, the Christian Emperors had, by numerous constitutions and rescripts, changed the laws of their Pagan predecessors, and had given all the force of their imperial authority to establish the Christian religion throughout the empire.

The great body of the civil law of Rome, however, resting on the perpetual edict of the Pagan Emperor Hadrian, and on the writings of eminent Pagan jurisconsults, still regulated the forms of procedure of the courts and all the ordinary transactions of life unconnected with religion.

The exact state of the Roman law in this respect, as a collection of Pagan institutions—preserved to a great extent, but modified so as to conform to Christian doctrine and Christian morality—was made manifest to the Roman world in A.D. 435, when the Emperor Theodosius directed the constitutions from the time of Constantine to his own time to be collected. This collection—ever since known as the Theodosian Code—received imperial sanction in A.D. 438.[*] It was no sooner finished than it was published, and received in both the eastern and western empires. Valentinian the Third, who governed in the west, gave as a reason for adopting the Theodosian Code, that, "as the empire obeyed two princes whose wills were inseparable, so there ought likewise to be an exact uniformity in their laws."[†]

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* Senchus Mor, p. 79.

† Ibid., p. 81.

Along with the Theodosian Code, the earlier codes of Gregorius and Hermogenes, private lawyers, of the time of Constantine the Great, containing the constitutions of the Pagan emperors from the time of Hadrian, so far as these were not modified by subsequent constitutions, were still recognised as of authority in the tribunals.

Theodosius, by an edict, also selected the writings of five jurisconsults—Caius, Papinian, Paul, Ulpian, and Modestinus—to be established as those which should be binding on the judges. If the opinions of these on any point were divided, a casting vote was ascribed to the superior wisdom of Papinian. Of the jurisconsults, thus recognised by a Christian Emperor, the most distinguished—Papinian and Ulpian—were Pagans.

The preparation and publication of the Theodosian Code are events of such importance that the knowledge of them would be rapidly diffused through the provinces of the Roman empire. The success of the Christian Bishops in securing the requisite modifications of Pagan laws, by the imperial authority of Theodosius at Constantinople and Valentinian at Rome, would spread with equal rapidity to the Christian missionaries throughout the world. St. Patrick, a Roman citizen, a native of a Roman province, and an eminent Christian missionary, would be certain to obtain early intelligence of the great reform of the laws of the empire, and of the great triumph of the Christian Church. He would naturally be influenced in the work in which he was engaged by so remarkable a precedent, and would facilitate the conversion of the Irish and strengthen the Church he was founding, by recognising all that was good in the Pagan laws of Ireland, and only insisting on such modifications and adaptations as Christian morality and Christian doctrine rendered indispensable; and such is precisely the course which St. Patrick is described in the introduction to the Senchus Mor as having pursued.

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[*] Summary of the Roman Law, from Dr. Taylor's "Elements of Civil Law," p. 7.

[†] Colquhoun's "Summary of Roman Civil Law," p. 56.

Authors of the Senchus Mor.

The number of the authors of the Senchus Mor is preserved in a name often given to it. The introduction states —"Ɲoꝼıꞅ (Nofis), therefore, is the name of this book, *i.e.*, the knowledge of nine persons."[*]

The most ancient account of the authorship of the Senchus Mor is that contained in the verses quoted in the introduction, which were, probably, contemporaneous with its composition :—

"Laeghaire, Corc, Dairi, the hardy,
Patrick, Benen, Cairnech, the just,
Rossa, Dubhthach, Ferghus, with science:
These were the nine pillars of the Senchus Mor."[†]

These verses are also quoted to explain the word "Ɲoeꞅ," *i.e.* "no-fiss," in Cormac's Glossary, which is believed to have been composed in the tenth century.[‡]

When Christianity was fully established, the order of the precedency of the authors is stated differently. St. Patrick and his companions are placed before the kings who sanctioned the composition of the Senchus Mor. Thus we have, "Nine persons were appointed to arrange this book, viz., Patrick, and Benen, and Cairnech, three bishops ; Laeghaire, and Corc, and Daire, three kings ; Rosa, *i.e.* Mac-Trechim, and Dubhthach, *i.e.* a doctor of the Bérla Feini, and Fergus, *i.e.* a poet."[§]

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[*] Introduction to Senchus Mor, p. 17.

[†] Ibid., p. 5.

[‡] Stokes's *Old Irish Glossaries*, pp. xviii and 31.

[§] Introduction to Senchus Mor, p. 17.

This account of the authorship of the Senchus Mor seems to have been generally received as long as the ancient laws were in force, for in the Annals of the Four Masters, compiled in 1632, it is stated—"The Seanchus and Feinechus of Ireland were purified and written, the writings and old books of Ireland having been collected and brought to one place, at the request of St. Patrick. These were the nine supporting props by whom this was done—Laeghaire, *i.e.*, the King of Ireland, Corc, and Daire, the three kings; Patrick, and Benen, and Cairneach, the three saints; Ross, Dubhthach, and Feargus, the three antiquaries."*

The part taken by each of those who joined in the preparation of the Senchus is thus explained in the commentary on the introduction:—

"The following now were the chief authors of the Senchus:—Fergus, the poet, and Dubhthach Mac ua Lugair, who put a thread of poetry around it for Patrick; besides the judgments of previous authors which had been pronounced by them, and which they explained to Patrick."—"It was only necessary for them to exhibit from memory what their predecessors had sung, and it was corrected in presence of Patrick according to the written law which Patrick had brought with him, &c. And they arranged and added to it."†

In a poem quoted in another part of the commentary on the introduction it is said:—

"The poets of Fail here look upon
The Fenchus as the work of Fergus;
But if it be viewed as regards the chief of the work,
Dubhthach was above all the men."

Dubhthach Mac ua Lugair.

In the lives of St. Patrick the conversion of Dubhthach Mac ua Lugair is noticed as being, from the position he held as chief poet and chief Brehon in Ireland, one of the most important events at the commencement of St. Patrick's mission.

The prominent part he took in the composition of the Senchus Mor is illustrated by a poem of his commemorating his decision of the case of Nuada Derg, who was condemned to death for the slaying of Odhran, St. Patrick's charioteer, and which is described in the introduction as composed at the same time and place as the Senchus.

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* Annals of the Four Masters, A.D. 438.

† Introduction to Senchus Mor, pp. 23, 25.

Professor O'Curry, in the Appendix* to his "Lectures on the Manuscript Materials of Irish History," has published from MSS. in the Library of Trinity College, Dublin, with a translation and notes, three remarkable poems of Dubhthach, written to celebrate the deeds of Crimthan, King of Leinster. The latest of these poems must have been composed not long after the battle of Ochra, which took place in A.D. 478, according to some authorities, or in A.D. 482 according to others. The reputation of Dubhthach is indicated by the territory in Wexford, which was given to him by Crimthan for his poems and for his assistance. Professor O'Curry has, in a note, traced from ancient names the situation of this territory.

In one of these poems Dubhthach refers to his giving judgment between King Laeghaire and St. Patrick. There is also a poem ascribed to Dubhthach, in the Book of Rights; and Dr. O'Donovan adds in a note† a quotation from Colgan, from which it appears that he had in his possession different works of Dubhthach, whom he describes as "a man celebrated amongst his own countrymen." In the Felire of Aengus, an account of the festivals of the Church, written by Aengus the Culdee (Céıle Ꝺé) at the end of the eighth century, there is a hymn ascribed to Dubhthach,‡ so that there is evidence from many sources of his having been a remarkable poet and author.

Fergus and Rossa.

Fergus is described in the commentary as a poet, and Rossa as a doctor of the Bérla Feini,§ the dialect in which the ancient Irish laws were written.

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* O'Curry's Lectures, App., p. 482, *et seq.*

† *Leabhar Na g-Ceart*, p. 234. "Extant penes me diversa hujus inter suos celebris viri opuscula alibi sæpius citanda."—*Colgan's Trias. Thaum.*, p. 8, n. 5.

‡ O'Reilly's "Transactions of the Iberno-Celtic Society," 1820, p. xxvii.

§ In the text of the Introduction, pp. 16, 17, Dubhthach is described as "ꞅuı ꝺeꞃla," Doctor of the Bérla Feini; but in the Commentary, pp. 38, 39, as "ꞅaı lıꞇꞃı," Doctor of Literature; and Rossa as "ꞅuı ꝺeꞃla ꝼeıne," Doctor of the Bérla Feini.

Rossa is also described as son of Trichem, and in the lives of St. Patrick, Rus or Ross, son of Trichem, is mentioned as one of the principal early converts to Christianity, and as living in a town called Derluss and afterwards Imeathan, near Downpatrick, on the south side.*

The composition of the Salic law contemporaneous with Senchus Mor.

In connexion with the important part ascribed to these poets and Brehons, so soon after their conversion to Christianity, in the composition of such a law treatise as the Senchus Mor, it is interesting to notice that the Salic law† was drawn up by four eminent chieftains of the Franks, before the conversion of those tribes to Christianity, as it is supposed about the beginning of the fifth century, and before A.D. 421. Towards the end of the fifth century the Salic law was, after the baptism of Clovis, reformed by him in the several articles that appeared incompatible with Christianity.

This drawing up of the Salic law by Pagans, and its subsequent revision under the influence of Christian teachers, all took place in the century in which the Senchus Mor is stated to have been composed.

St. Patrick.

The part which St. Patrick is described as having taken in revising the ancient laws of Ireland affords additional evidence of the greatness of his character, and of the important and varied nature of his services to Ireland, where his memory is still cherished as the patron saint of the country.

His character, as sketched by his latest biographer, corresponds with what we would anticipate from the incidents stated with respect to him in the introduction of the Senchus Mor—a Roman citizen, and the son of a Roman magistrate, on his consecration as a Christian bishop, devoting his life to the conversion and improvement of a people with whom he had been a captive and in bondage.

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* Lanigan's Ecclesiastical History of Ireland, vol. i., p. 216.

† Gibbon's Roman Empire, p. 627.

"The biographers of St. Patrick" pourtray "in his character the features of a great and judicious missionary. He seems to have made himself 'all things,' in accordance with the apostolic injunction, to the rude and barbarous tribes of Ireland. He dealt tenderly with their usages and prejudices. Although he sometimes felt it necessary to overturn their idols, and on some occasions risked his life, he was guilty of no offensive or unnecessary iconoclasm. A native himself of another country, he adopted the language of the Irish tribes, and conformed to their political institutions. By his judicious management, the Christianity which he founded became self-supporting. It was endowed by the chieftains, without any foreign aid. It was supplied with priests and prelates by the people themselves, and its fruits were soon seen in that wonderful stream of zealous missionaries, the glory of the Irish Church, who went forth in the sixth and seventh centuries to evangelize the barbarians of central Europe."*

The Christian missionaries who assisted St. Patrick in the revision of the ancient laws of Ireland, and in recording them in a book, were St. Benignus and St. Cairnech.

St. Benignus.

St. Benignus, acting probably in the character of secretary or amanuensis to St. Patrick, wrote out the Irish part of the laws. His labours in connexion with the laws of Ireland were not confined to the Senchus Mor alone. He afterwards† "commenced and composed that famous Chronicon called the Psalter of Caiseal, in which are described the acts, laws, prerogatives, and succession, not only of the monarchs of all Ireland, but also those of the kings of Munster." He also appears‡ to have been the author of the original Book of Rights, which was drawn up after the establishment of Christianity, the germ of the elaborate *Leabhar Na g-Ceart*, of more modern composition, in which his name is so often mentioned.

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* Todd's St. Patrick, Apostle of Ireland, pp. 514, 515.

† O'Donovan's Introduction to *Leabhar Na g-Ceart*, pp. iv, v, citing Colgan's extracts from Life of St. Benignus, "Trias Thaum.," c. 33, p. 205.

‡ Ibid., p. vi, xxiii.

St. Benignus is described by Dr. O'Donovan* as of the family of Olioll Olum, king of Munster; being descended from Tadhg Mac Cein, the grandson of that monarch, to whom Cormac Mac Art gave some land, including the district round Duleek, where St. Benignus resided with Sescnean, his father, at the time of St. Patrick's arrival. His name is preserved, as Dr. O'Donovan notices, in Cill Benein, now Kilbannan, in the barony of Dunmore, and county of Galway, where he erected his principal church, being patron saint of Connaught. The remains of a round tower still indicate the importance of the place.† St. Benignus became one of the most favourite disciples of St. Patrick, and was his coadjutor or successor in the bishopric of Armagh in A.D. 455. He resigned the bishopric in 465, and died in 468.

The date at which St. Benignus is said to have become Bishop of Armagh makes it very improbable that he was only seven years old, as stated by some, when he first met St. Patrick, in A.D. 432 or 433, as he would then have been a bishop at twenty-nine or thirty. The description of him as a youth who left his father's house to follow St. Patrick, at the very commencement and dangerous part of his mission, is more consistent with St. Benignus being seventeen years old than seven. If he was converted by St. Patrick when he was seventeen, his elevation to the bishopric of Armagh would have taken place when he was thirty-nine or forty, and at his death he would have attained the age of fifty-three years.

The latter hypothesis would accord with the dates in the Senchus Mor, as he would then be engaged in assisting in its preparation between the twenty-third and the twenty-sixth year of his age.

St. Cairnech.

The other missionary who assisted St. Patrick in the revision of the Irish laws was St. Cairnech. The place of his burial is stated in one of the commentaries to be at

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* Introduction to *Leabhar Na g-Ceart*, p. ii.

† Ibid., p. iv.

Tuilen, now the parish of Duleen or Dulane, near the town of Kells, in the county of Meath. His name is commemorated in connexion with Tuilen, in the Topographical Poem of O'Dubhagain, written in the fourteenth century:—

> "The three septs of Tuilen without blemish,
> In Meath, though not Meathmen,
> Are the Fir-Eochain, distinguished among them
> The Maini, and the Britons of lasting fame.
> Early these men quaff their metheglin;
> They are the congregation of Caernech."*

Dr. O'Donovan remarks on this passage that St. Cairnech is still remembered as the patron saint of Dulane.

St. Cairnech's day in the Irish calendar is the 16th of May, and under that date his death is thus recorded in the Felire of Aengus:—

> "The illustrious death of Cairnech, the truly-powerful."†

His name at the same date appears also in the British calendar. In the memoir of his life, which is preserved in the Cottonian Library, British Museum, it is stated that he was a native of Cornwall, and a contemporary of St. Patrick, and went to Ireland shortly after him, arranging to meet him each year. It is also stated that there were churches and cities of his name in the region of Leinster, and that he died in his own celebrated city, the best of all his cities, which is called Civitas Cairnech.

With respect to his character as an author, it is stated that the works of the blessed Cairnech were read in Ireland through the whole country, as the miracles of the blessed Apostle, St. Peter, were read at Rome.

King Laeghaire.

The Irish kings who are mentioned as having taken part in sanctioning the composition of the Senchus Mor, are Laeghaire, Corc, and Daire.

Laeghaire, son of Niall of the Nine Hostages, has usually been described as Monarch of Ireland at the time of the conversion of the Irish to Christianity. According to the Annals of the Four Masters his reign commenced in A.D. 428, four years before the arrival of St. Patrick; and after a reign of thirty years he died in 458, one year after the foundation of Armagh by St. Patrick. He was buried at Temhair, in the external rampart of the rath which he had erected there, and which was known in aftertimes as Rath-Laeghaire.* A district in Meath, comprising the greater parts of the baronies of Upper and Lower Navan, was also called after him, and was long in the possession of his descendants. This territory, called "Laeghaire," is mentioned in O'Dubhagain's Topographical Poem:†—

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* Irish Topographical Poems, p. 15.

† Dr. O'Donovan has given in a note to the Irish Topographical Poems, p. xiv, extracts from the Latin Life of St. Cairnech. The Life has been published with a translation in Rees' Lives of Cambro-British Saints, pp. 209-211.

> "O'Coindealbhain of troops
> Is the surpassing-wise king of Laeghaire."

King Laeghaire has been usually placed at the head of the list of Christian Kings of Ireland, because in his reign the conversion of a large number of the Irish took place and the foundation of the Christian Church in Ireland was undoubtedly laid. It has, however, been justly doubted whether he himself became and continued till his death a Christian. Whether he was really converted or not, it appears certain that "St. Patrick received permission from him to preach the Gospel, on condition that the peace of the kingdom should not be disturbed."‡

The references to King Laeghaire in the introduction to the Senchus Mor, and in the commentaries thereon, indicate rather an assent to the proceedings of St. Patrick than an earnest conversion. Whilst Dubhthach Mac ua Lugair is called "a vessel full of the grace of the Holy Ghost," King Laeghaire is described as at first directing the slaying of one of St. Patrick's people; afterwards as overcome, with his Druids; and only then as agreeing with St. Patrick respecting the revision of the laws.

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* There is a description of this rath and an account of Laeghaire's death in Petrie's History and Antiquities of Tara Hill, p. 168—Trans. R.I.A., vol. xviiii., part ii.

† Irish Topographical Poems, p. 7, and note iv., 14.

‡ Brenan's Ecclesiastical History of Ireland, p. 15.

In the commentary on the introduction the Senchus Mor is said to have been preserved in part "by the composition of the poets, the addition from the law of the letter, and strength by the law of nature;" and an explanation is added, that "the composition of the poets," referred to the work of Fergus, Dubhthach, and Rossa. "Addition from the law of the letter" is explained to mean—that the Senchus Mor was harmonized with the written law, or Word of God, by St. Patrick, St. Benignus, and St. Cairnech. "Strength from the law of nature" is explained—such part of the law of nature from which the Pagans passed their judgments. With this part of the work the names of Laeghaire, Corc, and Daire, are associated, implying that they took part in sanctioning the Senchus Mor, as representing the law of nature common to Pagans as well as Christians. They are also described as assenting to the abrogation of such parts of the Pagan laws, previously prevailing, as were inconsistent with Christianity.

The part thus ascribed in the introduction to the Senchus Mor to these three monarchs would imply that they were tolerant Pagan monarchs, who came to an agreement with St. Patrick, allowing him to pursue his mission, provided the power of the Kings and Brehons, and the authority of the laws, when revised and settled, were not disturbed.

King Corc.

The name and character of King Corc were long cherished in Irish history. In the topographical poem, written in the fifteenth century by O'Huidhrin, his name is selected for commemoration in connexion with Cashel:—

"Our visit shall be Caisel of the Kings,
The seat of Corc who practised no evil deeds."[*]

He is also mentioned in the Book of Rights as son of Lughaidh, and as a contemporary of St. Patrick:—

"That is the tribute of Mumha, perpetual,
Until the end of time shall come,
Patrick of this city over cities,
In the time of Corc adjusted it."[†]

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[*] Irish Topographical Poems, p. 99.

[†] *Leabhar Na g-Ceart*, pp. 29, 51.

Dr. O'Donovan was unable to ascertain the date of Corc's death from the authentic Irish annals; but his defeat by Crimthan is celebrated in the interesting poems of Dubhthach Mac ua Lugair:—

"A battle which Crimthan gave,
To brave Corc, whom he tamed.
It was the noble, prosperous battle,
In which fell the hosts of Caisel."[*]

Crimthan is described as a contemporary of St. Patrick, of Laeghaire, and of Dubhthach Mac ua Lugair; and as winning the battle of Ochra, fought in A.D. 478, in which Oilioll Molt, Laeghaire's successor, was defeated.

In the absence of any record of King Corc's death we cannot know how long he survived the composition of the Senchus Mor. The date of its completion is said to be A.D. 441, and on St. Patrick's visit to Munster, in A.D. 445, Aenghus, grandson of Corc, and son of Nadfreach, having already been instructed to some extent in Christianity, was baptized by St. Patrick. But it is not certain that either Aenghus or Nadfreach was then on the throne. On the contrary Dr. Lanigan conjectures that Aenghus had not succeeded to the throne at the time of his baptism, but was only a youth; and Dr. Keating,[†] states that King Aenghus reigned only thirty-six years.[‡] As he was killed in the battle of Cell Osnadha, in A.D. 489, Dr. Keating's statement supports Dr. Lanigan's conjecture, and makes the reign of Aenghus to have commenced in A.D. 453, twelve years after the composition of the Senchus Mor would appear to have been completed. Aenghus has been commonly mentioned as the first Christian King of Munster, and was probably the first who was instructed in Christianity and baptized. King Corc, like King Laeghaire, is described in the commentary as taking part in the preparation of the work with a view of representing "the parts of the law of nature from which the Pagans passed their judgments;" in fact as representing with the two other kings the Pagan element retained in the Senchus Mor.[*]

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[*] O'Curry's Lectures, App., p. 491.

[†] Keating's History of Ireland, translated by O'Conor, Vol. II., p. 43.

[‡] Dr. Keating died in 1644. He wrote his History in the Wood of Agherlow, near Cashel, and no doubt had access to some ancient account of the length of the reign of King Aenghus.

Daire.

There would appear to have been two Daires cotemporaries of St. Patrick:—Daire, who is described by Dubhthach Mac ua Lugair as defeated by Crimthan when the hosts of Munster were cut down, and whom Professor O'Curry has identified with Daire Cerba, the younger brother of Corc, and chief of the Ui Fidhgente, in the county of Limerick;[†] and another Daire who is mentioned in the Annals of the Four Masters, as son of Finnchadh, son of Eoghan, son of Niallan, and as granting Armagh to St. Patrick. Dr. O'Donovan states that the latter was a descendant of Cilla Dachrich, and chief of the Regio Orientalium in the county Armagh, the name of which is preserved in that of the baronies of Orior.

In one copy of the Senchus Mor it is mentioned that the Daire who took part in its composition was a chief in Ulster. Now the date given in the Annals of the Four Masters for the foundation of Armagh is 457,[‡] and the part ascribed to Daire of granting the site of Armagh to St. Patrick is quite consistent with his having lent his sanction to the revising of the Irish laws, and makes it all but certain that it was Daire, chief or king in Ulster, who did so.

Objections to the statements as to the authorship of the Senchus Mor considered.

Doubts have been suggested in modern times as to the possibility of the nine persons said to have taken part in the composition of the Senchus Mor having actually done so.

It has been urged that St. Patrick and the other ecclesiastics could not have been members of the Irish National Assembly so soon after their arrival in Ireland, and that St. Benignus could not have been old enough to be a senator as early as A.D. 438. But the assembly respecting the Senchus Mor is stated to have been convened by St. Patrick, and is not described, in either the Senchus Mor or in the Annals of the

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[*] Introduction to Senchus Mor, p. 39.

[†] O'Curry's Lectures, App., p. 491.

[‡] Annals of the Four Masters, A.D. 457.

Four Masters, as the Feis of Temhair. In the Annals of the Four Masters a celebration of the Feis (or feast) of Temhair by King Laeghaire, in A.D. 454, is noticed, but none in the years from A.D. 438 to A.D. 441, when the Senchus Mor was being composed. The part assigned to St. Benignus of assisting St. Patrick in writing out the laws in a book, does not indicate the position of a senator, and might be well performed by him at any time after he was twenty years of age.

Again, it is urged that St. Benignus could not have been a bishop so early as A.D. 438, inasmuch as he is represented as a youth at his baptism in A.D. 432. In the apparently cotemporaneous quatrain, describing the authors of the Senchus Mor, St. Benignus is not mentioned as a bishop, but as "coıꞃ," the just. In the account written after his death he is described as a bishop, and in the Annals of the Four Masters as a saint; but the one account no more implies that he was a bishop at the time when he took part in writing out the Irish laws in a book, than the other implies that he had been canonized as a saint before he did so.

The distribution of the work among the several persons engaged in it, as described in the introduction and commentary, is such as might naturally be expected. The principal part of it is said to have devolved on Dubhthach, aided by Fergus, two poets, whose task of explaining such portions of the ancient laws as were traditional, or embodied in verse, or were otherwise within the province of the poets, must have been one of considerable importance. The knowledge which Rossa, a doctor of the Bérla Feini, the dialect in which the ancient laws were written, is described as possessing, must have been essential in expounding the received laws of the country, as they were written in the existing books and manuscripts, with which it would be peculiarly the province of such a person to be acquainted. It is natural to expect that an eminent divine, such as St. Cairnech appears to have been, would be employed in modifying such portions of the ancient laws as were inconsistent with Christian doctrine and morality; and St. Benignus, an Irishman, and acquainted with the language, is the kind of person who would be intrusted with the duty of transcribing and writing out the laws thus expounded and modified. And, finally, St. Patrick would naturally superintend and direct the whole undertaking, and the kings would assent to it in its completed state.

It has been urged, again, that St. Patrick was better employed, in A.D. 438, preaching in Connaught than in attending senates. But the preparation of the Senchus Mor did not, as we have seen, require any attendance on senates by St. Patrick, neither does his superintendence of it imply his constant residence at Teamhair or at Rath-guthaird, during the entire of the three years the work occupied. Notwithstanding his absence during part of the time, the complete work would be called *Cain Patraic*, or Patrick's Law, just as the code of France is called the Code Napoleon, without implying that the Emperor was at Paris during the entire time the code was being composed under his sanction.

With respect to another objection, that the mixture of ecclesiastics with laymen in the states-general of nations was quite unknown in St. Patrick's days, it is right to observe that the Theodosian Code of Rome, the nature of which was, no doubt, known to St. Patrick, as a Roman citizen and son of a Roman magistrate, was made by the authority of an emperor; and that bishops had a very large share of influence with the emperors in advising them respecting their Constitutions, Edicts, and Codes, without becoming members of any legislative assembly. When Alaric II. issued his abridgment of the Theodosian Code to the Visigoths in France, in A.D. 506, not very long after the time of St. Patrick, he is stated to have done so on the advice of his bishops, as well as of his nobles. The volume of the ancient laws of England, published by the Record Commissioners, commences with the laws of King Æthelbright,* which were revised under the advice and influence of St. Augustine, when the Anglo-Saxons were converted to Christianity. The volume of the ancient laws of Wales, published by the same authority, commences with the laws of Howel Dda.* The preparation of these laws, about the year A.D. 943, is stated to have been made after consultation with a number of representatives, of whom two clerics were summoned for every four laymen. The reason of this arrangement is set forth in the laws :—" The clerics were summoned lest the laics should ordain anything contrary to Holy Scripture." The most ancient Christian analogies appear, therefore, to be all in favour of the clergy being associated with the laity in the preparation of codes of laws.

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* Æthelbright, fourth in succession after Hengeste, was baptized by St. Augustine, in the year A.D. 597, and died, according to Beda, after a reign of fifty-six years, in A.D. 616. The laws begin:—"These are the dooms which King Æthelbright established in the days of Augustine," &c.

Alleged anachronism as to King Corc considered.

An objection has been made to the account given of the composition of the Senchus Mor, that King Corc was not a contemporary with King Laeghaire, or alive at the time of St. Patrick's mission, since his grandson Aenghus Mac Nadfreach, was the first Christian King of Munster. If Aenghus had been King of Cashel in A.D. 438, at the time the composition of the Senchus Mor was commenced, being then (let us suppose) twenty years of age, he would have been seventy-one when killed at the battle of Cell Osnadha in A.D. 489, when it is said "his prosperity was cut off."† This account, implying a premature death, should remove all doubt about his grandfather being alive, and King of Cashel, from A.D. 438 to A.D. 441. The statement of Dr. Keating that Aenghus reigned only thirty-six years, and so commenced to reign in A.D. 453, taken in connexion with that of Dr. Lanigan that Aenghus was only a youth when baptized by St. Patrick in A.D. 445, puts an end to the alleged anachronism so far as the date of Aenghus's accession is concerned.

We have it besides expressly stated in the *Leabhar Na g-Ceart*, that King Corc was a contemporary of St. Patrick; and in the poems of Dubhthach he is described as the contemporary of Crimthan, who fought the battle of Ochra in A.D. 478, and who was a contemporary of St. Patrick and of Dubhthach himself. Crimthan is described in the same poem as defeating King Laeghaire, and also King Corc. With such evidence, it is unreasonable to doubt the statement of the Senchus Mor, that King Corc was a contemporary of St. Patrick, and alive in A.D. 441.

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* "Howel the Good, the son of Cadell, Prince of all the Cymra, seeing the Cymry perverting the laws, summoned to him six men from each Cymrwd in the principality to the White House of Tor, four of them laics, and two clerks."

† Annals of the Four Masters, A.D. 489.

Alleged anachronism as to St. Cairnech considered.

Again, it has been urged that St. Cairnech could not have taken part in the composition of the Senchus Mor, as his death is placed by Colgan at A.D. 530, and as he was the cousin and contemporary of the monarch Muirchertach Mac Erc, who died in A.D. 534. But Colgan mentions two St. Cairnechs; one whose day is the 28th of March, and the other whose day is the 16th of May. This second St. Cairnech he identifies with St. Cernach or Carentach, whose day in the English calendar is the 16th of May, and whom he mentions as having flourished about a century before the other St. Cairnech, and as having been a contemporary of St. Patrick.

The Felire of Aenghus describes the St. Cairnech of the 16th of May as of Tuilen, and as being of the Britons of Cornwall; and in the commentary on the Senchus Mor, it is stated expressly that it was St. Cairnech of Tuilen who took part in its composition. There is, therefore, no anachronism—for the St. Cairnech who is said to have taken part in the composition of the Senchus Mor, is the saint of that name who was a contemporary of St. Patrick.

Opinions of Dr. O'Donovan and Professor O'Curry as to alleged anachronisms in Senchus Mor.

These objections to the account of the composition of the Senchus Mor appeared so plausible, and were supported by such respectable authority, that before recommending the work to the Commissioners for publication, I had a consultation with the late Dr. O'Donovan and the late Professor O'Curry on the subject, and we came to the conclusion that these objections were not well-founded, and that there was no reason to doubt the statement that the nine authors of the Senchus Mor were contemporaries, and alive at the time when the work is said to have been composed.

Dr. O'Donovan made further investigations respecting St. Cairnech, and published the result of his inquiries in the very interesting note on the word Tuilen,* in the topographical poems, from which I have largely quoted.

The opinion which Professor O'Curry† entertained was subsequently made public in his "Lectures on the Materials of Irish History," in which, referring to the forthcoming publication of the Senchus Mor, he says:—"I believe it will show that the recorded account of this great revision of the body of the laws of Erin is as fully entitled to confidence as any other well-authenticated fact in ancient history."

Places where the Senchus Mor was composed.

In ancient Irish books the name of the place where they were composed is usually mentioned. The introduction to the Senchus Mor contains this information, but is very peculiar in representing the book as having been composed at different places in different seasons of the year: "It was Teamhair, in the summer and in the autumn, on account of its cleanness and pleasantness during these seasons; and Rath-guthaird was the place during the winter and the spring, on account of the nearness of its fire-wood and water, and on account of its warmth in the time of winter's cold."

Teamhair.

Teamhair, now Tara, was, at the time the Senchus Mor was composed, the residence of King Laeghaire, the monarch of Erin, and of his chief poet, Dubhthach Mac ua Lugair, who took such a leading part in the work.

Teamhair ceased to be the residence of the kings of Ireland after the death of King Dermot, in A.D. 565, about a century and a quarter after the Senchus Mor was composed. Remains are, after the lapse of nearly 1,400 years, to be still found, the most remarkable of their kind in Ireland, which attest the ancient importance of the place.

The description of Teamhair, as a pleasant place in summer and autumn, is true of Tara at present. In winter and spring, when Tara, from its exposed position, would not be so agreeable, a different place for the composition of the

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* Irish Topographical Poems, notes, p. xiv., n. 60.

† O'Curry's Lectures, p. 17.

Senchus Mor was chosen—"Rath-guthaird." This place is described as being where the stone of Patrick is "at this day," *i.e.*, at the time when the introduction was composed. It is further described as being "near Nith-nemonnach."

Rath-guthaird.

Rath-guthaird has not hitherto been identified or described, but there are several circumstances which indicate that it is most probably the fort now called Lisanawer, near the village of Nobber, in the parish of Nobber, and northern portion of the county of Meath, and about sixteen miles from Tara.

In the commentary it is mentioned that Nith-nemonnach was on the banks of the river Nith.

The river Nith is noticed in the Annals of the Four Masters,* where its irruption in "Magh Muirtheimhne" is mentioned. Dr. O'Donovan adds, in a note "Nith was the ancient name of the river of Ardee, flowing through the plains of Conaile Muirtheimhne, in the county of Louth." With the clue afforded by this information, I made a search on the Ordnance Maps from the outlet to the source of the Ardee river for any means of identifying Rath-guthaird; and at the source of the river, where it issues from Whitewood lake, a stone is to be found, marked on the Ordnance Map, and still called "Patrick's stone," and the place where it is situate is named Nobber-beg.

There is a very large rath, in good preservation, called Lisanawer, within two fields of this stone. There was also, until very recently, another rath within three fields of the same stone, on the top of a hill called Gallows Hill, and there is also, adjoining the village of Nobber, on the banks of the river Nith, a high moat, in good preservation.

The situation of these raths in a valley, and sheltered, especially the one called Lisanawer, from the north and east, fulfils the condition of being warm in the time of winter's cold, and contrasts most favourably with Tara, which must be a bleak place in winter.

There is considerable evidence that there was in ancient times an abundance of wood in the vicinity of the raths near Patrick's stone. Whitewood Demesne is close to them, and there is a tradition of the wood having extended to the townland of Kilmainham Wood. The names of the townlands Whitewood and Kilmainham Wood afford some indications of a prevalence of wood in former times. One of the neighbouring townlands is called Eeny, derived by Dr. O'Donovan, from "An ꝼınıꝺe," woods.

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* A.M. 4169.

The description of the place as being "near water" is borne out by the existence of Whitewood lake, Moynagh lake, and Newcastle lake, all in the vicinity of St. Patrick's stone.

Glenn-na-mbodhur.

As to Glenn-na-mbodhur, in which Rath-guthaird is said to be situate, there is on the west side of the valley where the stone of Patrick is situate, a remarkable glen, through which the Kilmainham river flows, and at the head of it is a cascade, called Patrick's cascade, and a holy well; there are also small glens at the south side of the valley. The beauty of this place must have attracted attention in ancient times, as two townlands are called by the name "Alt Mush" or Altmoyshe—derived, according to Dr. O'Donovan, from Alꞇ Maıꞅ, beautiful heights, or beautiful brae or piece of a hill; the origin ascribed in the locality to this name being the glens which are in these townlands.* The rest of the name, "na-mbodhur,"† has left no trace in the locality. The only names which might be supposed to be a corruption of it, are Nobber,‡ the village and parish; and Nobber-beg, the spot where Patrick's stone is situate; but Dr. O'Donovan has given "an obaıꞃ," (*hoc opus*) as the derivation of Nobber.

On examining the map of the district, the great number of raths in a small space is remarkable. There are still traces in a space of twenty-four square miles of upwards of sixty raths—indicating that it was a place of great importance in ancient times. Being in the county of Meath, which was the territory assigned to support the King of Erin, Glenn-na-mbodhur was probably the seat of one of the royal residences used in winter and spring by King Laeghaire and other kings.

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* Ordnance Survey Office Records of Names of Townlands, Co. Meath. Book 130, p. 4, and Book 20, p. 6. I am indebted to Sir Thomas A. Larcom, K.C.B., for access to these records.

† Ordnance Survey Office Records of Names of Townlands, Co. Meath, Book 20, p. 30.

‡ Nobber was a place of importance so late as the reign of King Henry VI. It was one of the boroughs of the Pale, and was fortified as an important stronghold.

In a note to the Annals of the Four Masters, A.D. 890, Dr. O'Donovan states that there was a royal residence in Meath called "Cuilt," which he had been unable to identify. Now, one of the townlands between Kilmainham Wood and Whitewood, in the valley of Glenn-na-mbodhur, is Coole, which Dr. O'Donovan derives from "Cuil." This may be a trace of the name of the ancient royal residence, in the vicinity of which Dubhthach, and St. Benignus, and the others,* would, under the sanction of King Laeghaire and St. Patrick, according to the account given, have composed the Senchus Mor in winter and spring.

Description of manuscripts of Senchus Mor.

The manuscripts of the Senchus Mor, or of the portions of it, which have been transcribed for the Commissioners, are four in number:—

1. A comparatively full copy among the manuscripts of Trinity College, Dublin, H. 3. 17.
2. An extensive fragment of the first part, 432, of the Harleian manuscripts in the British Museum.
3. A large fragment of the latter part among the manuscripts of Trinity College, Dublin, H. 2. 15.
4. A fragment among the manuscripts of Trinity College, Dublin, H. 3. 18.

MS. in H. 3. 17.

The first of these (H. 3. 17) is a thick vellum manuscript, formerly numbered H. 53. It consists of 874 columns, numbered and marked with Arabic figures in a modern hand. This manuscript appears, from a note to page 1, to have been in 1666 the property of Dubhalthach Mac Firbis, the last of the hereditary antiquaries of Lecan in Tirfiacra on the Moy,† "a family whose law reports and historical collections have derived great credit to their country;" many of these O'Connor describes as in his time lying dispersed in England and France. The H. 3. 17 manuscript appears to have been subsequently purchased by the celebrated antiquarian, Edward Lhwyd, whose name appears on the fly-leaf.

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* Glenn-na-mbodhur is only six miles from Dulane, where the city and church of St. Cairnech were.

† O'Connor's "Ogygia," Vindicated, p. ix.

The manuscript in H. 3. 17, was, probably, one of the "great number of thick volumes of Irish laws" which Dr. Lynch* says he saw, before 1662, "written in large characters, and a large space between the lines to admit more conveniently in smaller letters a glossary on the meaning of the words," and from which Dubhalthach Mac Firbis wrote the titles of the laws given in "Cambrensis Eversus."

The text of the manuscript is written in large letters, and there is a copious gloss of derivations. This manuscript has been transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 1–139, and he describes the glosses and commentaries therein as very full, but adds "that the text is clearly defective in most instances."

Harleian MS

The Harleian fragment of the Senchus Mor in the British Museum is described by Dr. O'Donovan as consisting of twenty leaves, large folio, and the writing is, in his opinion, "apparently of the middle of the sixteenth century."

It appears from notes to the manuscript† that it was transcribed at a place called Desert Labrais; and the death of John M'Clancy is mentioned, of which the transcriber had just heard. The death of a John M'Clancy, chief Brehon of the Earl of Desmond, is recorded in the Annals of the Four Masters as having taken place in 1578. He was probably the person referred to by the transcriber. His position is indicated in the Annals by the statement:—"There was no son of a lay Brehon in Ireland, in his time, who had better tillage or a better house than he." This date, 1578, coinciding so nearly with Dr. O'Donovan's conjecture, may be taken as the date of the Harleian manuscript.

* "Cambrensis Eversus," vol. II., p. 375.

† Fol. 18 a, 19C and 20б.

This manuscript which contains, in large letters, the poem attributed to Dubhthach Mac ua Lugair, was transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 1752-1929. He considered the introduction in this copy more complete than in the Dublin manuscripts, and the gloss very full, though difficult to decipher. "I have," he writes, "to use a very powerful magnifying glass to read some of the glosses, which are written up and down, over and hither, and carried into the margin in the most irregular and unsatisfactory manner."

MS. in H. 3. 18.

The manuscripts in Trinity College library, H. 3. 18, containing portions relating to the Senchus Mor, together with a number of other tracts, now divided into two volumes octavo, are stated by Professor O'Curry to be "made up of various fragments of laws, glosses, poems, pedigrees, &c., chiefly written on vellum, but some on paper. The law manuscripts are all on vellum, excepting a few lines on paper, from page 331 to page 350, and date from the year 1511* to 1565."† At page 25 "the transcriber gives his name, Carbre O'Maolchonaire, and the date, 1511, at Moycullen, in the now county of Galway."

"The writing," in Professor O'Curry's opinion, "is in various hands, and the fragments appear evidently to have belonged to various compilations."

The tract relating to the Senchus Mor, contained in the first volume of the manuscripts, was transcribed by Professor O'Curry, and is in the Commissioners' transcripts, C. 756-892. It contains the introduction, and a very copious gloss of the terms which occur in the Senchus Mor.

MS. in H. 2. 15.

The fourth manuscript of the Senchus Mor contained in the volume of manuscripts (H. 2. 15) in the library of Trinity College, Dublin, although only a fragment of the latter part of the work, is, in some respects, the most interesting, on account of its antiquity, it being apparently more ancient than any of the other copies. It is on vellum, of folio

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[*] Vide p. 25, col. a. l. 9.

[†] End of p. 450.

size, and the volume in which it is contained is "composed," according to Dr. O'Donovan, "of various fragments, written at different periods by several hands." The words "Senchuꞅ Moꞃ" at the head being, as he believed, in the handwriting of Dubhalthach MacFirbis. The numbered pages of the volume are 391.

Date of MS. in H. 2. 15.

As showing the antiquity of this manuscript, Dr. O'Donovan has translated a note which purports to have been written in A.D. 1350:—

"One thousand three hundred ten and forty years from the birth of Christ till this night; and this is the second year since the coming of the plague into Ireland. I have written this in the twentieth year of my age. I am Hugh, son of Conor MacEgan, and whoever reads it let him offer a prayer of mercy for my soul. This is Christmas night, and on this night I place myself under the protection of the King of Heaven and Earth, beseeching that He will bring me and my friends safe through this plague, &c. Hugh (son of Conor, son of Gilla-na-naeve, son of Dunslavey) MacEgan, who wrote this in his own father's book in the year of the great plague."

In the Annals of the Four Masters a great plague is mentioned as raging in 1349, a fact which coincides with MacEgan's description of 1350 being the second year of the plague. It would also appear that his life was spared for some nine years, which he employed profitably; for in 1359 there is recorded the death of Hugh, the son of Conor MacEgan, who is described as the choicest of the Brehons of Ireland. He was, no doubt, the Hugh, son of Conor MacEgan, who made the entry in 1350 in his father's book, which contains the Senchus Mor manuscript.

The Brehon Family of MacEgans.

This MacEgan would appear to have belonged to a tribe or family of Brehons of that name, who are noticed by MacGeoghegan[*] under the name of MacKeigans. "The

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[*] Note to his version of the Annals of Clonmacnoise, cited by O'Donovan, in note (*m*) to Annals of the Four Masters, A.D. 1317.

Brehons of Ireland," he says, "were divided into several tribes and families, as the MacKeigans, O'Deorans, O'Breasleans, and MacTholies. Every. country had its peculiar Brehaive dwelling within itself, that had power to decide the causes of that country, and to maintain their controversies against their neighbour countries, by which they held their lands of the lord of the country where they dwelt."

In the Annals of the Four Masters the deaths of several MacEgans are recorded, nearly all of whom are stated to have been Brehons or Ollamhs; and the country for which they held office was generally Connaught, or parts of that province:—

A.D. 1309. Gilla-na-neave MacEgan slain, "Chief Brehon of Connaught, and the most illustrious of the Brehons of his time."

A.D. 1316. John MacEgan slain—"O'Conor's Brehon."

A.D. 1317. Maelisa Roe MacEgan died—"the most learned man in Ireland in law and judicature."

A.D. 1329. Maelisa Donn MacEgan died—"Chief Ollav of Connaught."

A.D. 1354. Saerbraethach, son of Maelisa Donn MacEgan, died in Inniscloghran, an island in Lough Ree—"Ollav of Clonmacnoise."

A.D. 1355. Teige MacEgan died—"a man learned in the Fenechus," or ancient laws of Ireland.

These were all predecessors or contemporaries of Hugh MacEgan who made the entry in the book containing the manuscript of the Senchus Mor. Gilla-na-neave MacEgan, who died in 1309, was probably his grandfather.

The facts thus recorded in the Annals of the Four Masters, all tend to confirm the conclusion that the manuscript in H. 2. 15, was in the possession of one of the most distinguished families of Irish Brehons prior to 1350, and most probably prior to 1309.

The MacEgans appear to have retained a distinguished position as Brehons for many years; for in A.D. 1399 there is recorded the death of another Gilla-na-naev, son of Conor

MacEgan, and most probably brother of Hugh MacEgan, already referred to as connected with the manuscript in H. 2. 15. He was arch-ollav of the Fenechus law; and in the same year died Bœthius MacEgan, a man extremely skilled in the Fenechus law. Even so late as 1529, it is recorded that Corcnamhach, son of Farrell, son of Donough Duv MacEgan, died, and was interred at Elphin, "the most distinguished adept in the Fenechus [or ancient laws of Ireland] poetry and lay Brehonship in all the Irish territories."

Other law tracts attributed to the MacEgans have come down to us. In the volume of manuscripts in the Library of Trinity College, H. 3. 18, p. 355,* there is a poem embodying in verse some of the leading principles of the law of distress. It is described as having been composed by Gilla-na-naev MacEgan,† son of Dunsleibh Mac Aedogain, and to have been written for the noble company of O'Connors at Cruachan, the ancient royal residence of the kings of Connaught. This was, most probably, Gilla-na-neave MacEgan, already referred to, who died in 1309.

Another law tract preserved in H. 3. 17, p. 157,‡ commences with a statement that it was changed from hard original Gaelic and put into fair Gaelic by Gilla-na-Naemh, son of Dunslavy Mac Aedhagain. This would appear to be Gilla-na-neave, who died in 1309, the grandfather of Hugh MacEgan, already referred to. The existence of such a tract proves that there were in the thirteenth and fourteenth centuries in the hands of the MacEgans ancient law tracts of such considerable antiquity that it was thought a work of importance to translate them into the ordinary Irish language of that period. The fact that such translations were made in the law schools in Ireland, makes it unreasonable to argue, from the age of the language or the absence of very ancient grammatical forms in any copy so treated, against the antiquity of the original text.

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* Commissioners' Transcripts, C. 742.

† There are two other Gilla-na-naev MacEgans mentioned in the Annals of the Four Masters:—

A.D. 1443, Gilla-na-naev, son of Gilla-na-naev, son of Hugh, died; he was "Ollav of Munster in law, a man generally skilled in each art."

A.D. 1447, Gilla-na-naev, the son of Aireachtach, who was son of Solomon MacEgan, died; "the most learned Brehon and Professor of Law in Ireland."

‡ Commissioners' Transcripts, C. 285.

The manuscript in H. 2. 15, has been transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 993-1225. He describes this fragment as much better, so far as it goes, than the manuscript H. 3. 17.

History of ancient Irish law manuscripts.

It has been already noticed that the manuscript in the Trinity College collection, H. 3. 17, was, in 1666, the property of Dubhalthach MacFirbis.[*] A few years afterwards it appears to have come into the possession of Edward Lhwyd, author of the "Archaelogia Britannica," which was published in Oxford in 1707.

The manuscript in the Trinity College collection, H. 3. 18, appears to have also come into Mr. Lhwyd's possession about the same time. This entire collection of manuscripts at one time belonged to him, and the paging numbers are in his handwriting.[†] The manuscripts contain two notes by Mr. Lhwyd at pp. 459 and 565, stating that he bought one manuscript from Cornán O'Cornin, in the county of Sligo, in Connaught, in the year 1700, and another from John Agnew, near Larne, in the county of Antrim, in the year 1700.

The manuscript in the Trinity College collection, H. 2. 15, after being in the possession of the MacEgan family for many years, was, about the middle of the seventeenth century, in the possession of Dubhalthach Mac Firbis. At the beginning of the eighteenth century it formed part of the "Irish manuscripts that had been collected from various parts of Ireland"[‡] by Mr. Lhwyd, "twenty or thirty in number."[§]

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[*] Mr. Charles O'Conor states that MacFirbis was instructed by the MacEgans, who kept a law seminary in Tipperary in the reign of Charles I.—Ledwich's "Antiquities," second edition, p. 303.

[†] Stokes's *Old Irish Glossaries*, p. lxvi.

[‡] O'Reilly's Transactions of the Iberno-Celtic Society for 1820, p. iii.

[§] Letter of Edward Lhwyd to the Royal Society, published in Baddam's Abridgment of the Philosophical Transactions, vol. v, p. 2. *Vide* O'Reilly's Essay on Ancient Irish Institutes.—*Trans. R. I. A.*, vol. xiv. p. 147.

Lhwyd's collection of manuscripts afterwards came into the hands of Sir John Seabright. About 1782, the foundation of the Society of Antiquarians, which preceded the Royal Irish Academy, having attracted attention to Irish antiquities, the celebrated Edmund Burke "prevailed on Sir John Seabright to present to the library of Trinity College, Dublin, the Lhwyd collection of manuscripts," since called the "Seabright manuscripts."

The trust upon which these manuscripts were restored to Ireland is stated in Mr. Burke's letter to General Vallency of 15th August, 1783, in which he suggested that the originals of the Irish manuscripts, with a literal translation into Latin or English, should be published, that they might become the proper subjects of criticism and comparison. "It was in the hope," he adds, "that some such thing should be done that I originally prevailed on Sir John Seabright to let me have his manuscripts, and that I sent them by Dr. Leland to Dublin."

It is interesting to trace in the present publication a fulfilment of the plan of Edmund Burke, to whose active intervention we are indebted for the safe custody of, and ready access to, the manuscripts. In his foresight and wisdom in this matter we find traces of that greatness of mind which is at length about to receive a fitting tribute from his countrymen.

Selection of text.

The manuscripts of the Senchus Mor were translated by Dr. O'Donovan; some portions were translated also by Professor O'Curry; and the manuscript H. 3. 18, was translated by Professor O'Curry before Dr. O'Donovan executed his translation of it.

From an examination of the text and translation of the manuscripts it appeared to Dr. O'Donovan and myself that the Harleian copy was the most satisfactory to adopt as a basis for the first volume of the Senchus Mor. It is accordingly the text which has been followed in this volume. Words and sentences and whole passages of gloss and commentary have however been supplied from the other manuscripts, and in some cases, for a defective passage in the Harleian copy, a more complete passage has been introduced from one of the other copies. All the words and passages so introduced are marked with brackets, and there is given a reference to the page of the Commissioners' transcripts from which the word or passage is taken.

When the Irish text had been prepared by Dr. O'Donovan for press, he compared the entire of the Harleian portion with the original manuscript in the British Museum. On this comparison some phrases were detected which had escaped him in his first transcription, and he was enabled to check and correct the entire of the Irish text. From the text as so settled by him the present volume has been printed. A few sheets were read by him, in first and second proof, before his death; and the entire of the proofs have since been read and compared with his revised transcript by Professor O'Mahony.

In the original manuscript of the Senchus Mor there is, as already noticed, a difference marked by the size of the letters between what is text and what is gloss or commentary. This distinction has been marked both in the Irish and in the translation, by distinct type. By a further distinction in type the explanatory matter, which is merely gloss or explanation of words, is distinguished from more lengthened commentary or illustrations.

Age of different portions of Senchus Mor.

The language of the text and of the poem ascribed to Dubhthach Mac ua Lugair was believed by Dr. O'Donovan to be of the age in which it is said to have been composed. The introduction describing the origin of the Senchus Mor and of the poem, purports to be a subsequent production. It speaks of the authors of the Senchus in the third person. "Nofis, therefore, is the name of the book which *they* arranged." Again, one of the places of the poem is said to be Rath-guthaird, "where the stone of Patrick is *at this day*."

Professor O'Curry has stated his opinion that this introduction is itself of high antiquity.* Upon the introduction there is gloss and commentary of more recent composition. Dr. Todd* considers portions of the Senchus Mor of great antiquity, and that the remainder, making allowance for comparatively modern alterations, can scarcely be regarded as of later date than the ninth or tenth century. Dr. Petrie† has noticed that the Senchus Mor is quoted several times in Cormac's Glossary, the greater part of which was most probably composed in the ninth or tenth century,‡ and that upon the word "Noıꝼıꞅ," or knowledge of nine, the same account is given of the composition of the Senchus Mor as is contained in the passage from the Annals of the Four Masters, already quoted.

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* O'Curry's "Lectures on the Materials of Irish History," p. 16.

The important position which law treatises occupied in the early literature of Ireland is proved by the fact that the books cited in Cormac's Glossary are, with one exception, law treatises.§

In Cormac's Glossary, under the word, "Aṫġaḃaıl,"—"Law of Distress," a reference is made to the case of the distress taken by Asal from Mog son of Nuadhat, as stated in the Senchus Mor,‖ a fact which places beyond a doubt the high antiquity of the portion of the Senchus Mor contained in this volume.

The statements in the commentaries on the Senchus Mor—that the judicature of Ireland, before the Christian Era, belonged to the poets; that the judgments of Doidin Mac Uin and others were in verse; that Fergus and Dubhthach explained to St. Patrick what their "predecessors had sung;" that Dubhthach "put a thread of poetry round the Senchus for St. Patrick;" and that two poets, Fergus and Dubhthach, were the chief authors of the Senchus—have all received strong corroboration from the interesting discovery of the Very Rev. Charles Graves, D.D., that portions of the text of the Senchus Mor are in regular Irish verse.*

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* Todd's "St. Patrick, Apostle of Ireland," p. 484.

† Petrie's "History and Antiquities of Tara Hill," p. 71.

‡ Mr. Stokes says—"On the whole we may safely say that the proofs adduced in the former part of this preface sufficiently show that the greater part of what is commonly called Cormac's Glossary was written, if not in the time of Cormac, at least within a century or so after his death (A.D. 903)."—*Old Irish Glossaries*, p. xviii.

§ Stokes's *Old Irish Glossaries*, p. liv.

‖ Page 65.

It will be a matter of interest to Irish Scholars to determine the extent to which traces of verses exist in the rest of the text. To whatever extent the Senchus Mor underwent the process described with regard to another Brehon Law manuscript, already referred to, as being translated from hard original Gaelic into fair Gaelic of the thirteenth century, the versification of the original text would be disturbed; and so the existence or absence of versification might afford a key to the parts of the text which are in the original language of the fifth century, in the Bérla Feini dialect.

The addition of more modern glosses and commentaries, and the existence of glosses in some copies not to be found in others, and of a manuscript composed of glosses alone, does not affect the reliance to be placed on the authenticity of the text. Such variations, which, in the case of the copies of a poem, or an essay, or an epistle, would be evidence of careless copying or wilful tampering with an original document, would, in the case of law books like the Senchus Mor, only indicate that the glosses and commentaries, like notes in different editions of the Statutes, or of Coke upon Littleton's Tenures, or any similar English law book, were of much less authority than the text itself, and were capable of being modified or added to by subsequent Brehons.

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* The following is a specimen of these verses, from the "Senchus Mor," p. 122:—

Etach fri lith,
Arm fri nith,
Ech fri aige,
Dam fri h-ar,
Bo ffi blicht,
Mucc co nur,
Cauru co li;
Toichned ri,
Biathad aireċ,
Esbuid fledi,
Intreb necalsa,
Comoruir cach ciul,
Tincur tigi caich,
Dir i mbid baile,
Aiel ocus caire,
Losat ocus criathar;
Foxul meich airech,
Cartad raite,
Cartad aenaig, 7c.

Similar specimens may be found at pp. 120, 126, 160, 166, and 184. Traces of a different metre appear in p. 150, and a large portion of the old text has a rythmical flow.

The copies of the laws which have come down to us are obviously the copies belonging to particular Brehons, or families of Brehons, or, perhaps, law schools; and while they each for the most part embody the same original and binding text, they each also contain such explanations and renderings of the rules of law as were considered the correct expositions of them by the particular individuals or schools whose copies they were; and in the several copies the glosses and commentaries, though practically identical as a general rule, are omitted, modified, or added to, obviously according to the judgment of the author of the manuscript.

The mistakes and erroneous views in some of these later glosses and commentaries are not to be ascribed to the authors of the Senchus Mor; they only indicate that such views were held by certain Brehons at some time subsequent to St. Patrick. The glosses and commentaries, too, which contain matters and ideas belonging to a period much later than the fifth century, are not to be rejected as fraudulent interpolations, as it is not for a moment to be supposed, nor is it stated, that they are of the same date as the text.

Mr. O'Reilly notices this difference of date between the text and the gloss, as indicated by the dialect of the Irish used; "The text," he observes,* "of all our law books is in the Fenian dialect, but it is accompanied by an interlined gloss, which in more modern language explains the terms contained in it."

Translation of Senchus Mor.

It appears to have been generally anticipated, amongst Irish antiquarians, that the translation of the ancient Irish laws would be a work of considerable difficulty.

Mr. Charles O'Conor, of Balanagar, in the last century, wrote[*] :—"I have had an opportunity of conversing with some of the most learned Irish scholars in our island, and they freely confessed to me that to them both the text and gloss were equally unintelligible. The key for expounding both was, so late as the reign of Charles the First, possessed by the MacEgans, who kept their law school in Tipperary; and I dread that since that time it has been lost."

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* O'Reilly's Essay on the "Ancient Institutes of Ireland."—Trans. R.I.A., vol. xiv., p. 218.

Dr. Ledwich expresses his opinion, that, by a common Irish scholar, furnished only with Lhwyd's, Macurtin's, O'Brien's, or O'Clery's dictionary, the fragments of the Brehon Laws cannot be understood. "O'Flaherty," he observes, "though instructed by MacFirbis, could scarcely explain one page of them;[†] and the great Lhwyd tells the Royal Society he consulted the best Irish scholars upon this subject, but in vain. O'Conor never attempted them, and the editor of them [General Vallency] distrusts his translations, because the text admitted of various expositions, and the commentator is frequently at a loss for their meaning."

Mr. O'Reilly, in his Essay on the "Ancient Institutes of Ireland," for which he was awarded the gold medal of the Royal Irish Academy in 1824, says—"It must be admitted that the translation of the Brehon Law would be a work of considerable labour and difficulty."——"Both text and gloss are, it is confessed, obsolete, and to the person who is acquainted with only the vulgar dialect of the modern Irish must be unintelligible."[‡]

The difficulties so fully predicted became manifest in the progress of the work; and in the preliminary translation of the Senchus Mor manuscripts, which was made for the Commissioners by the late Dr. O'Donovan and Professor O'Curry, many words and phrases were left untranslated, and the sense of many of the passages remained obscure. The entire translation, in this state, was read over by my assistant, Mr. Busteed, and myself, and the difficult or unsatisfactory passages carefully noted.

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[*] O'Reilly's Essay on the "Ancient Institutes of Ireland.—Trans. R.I.A., vol. xiv., p. 217.

[†] Ledwich's "Antiquities," second edition, pp. 302, 203.

[‡] "Transactions of the Royal Irish Academy," vol. xiv., p. 218.

For the translation of such passages, the glosses explanatory of particular terms or phrases were studied, and different parts of the laws compared, and suggestions were made to Dr. O'Donovan; and upon consultation with him the entire translation was revised, and meanings assigned to the great majority of the untranslated words and phrases.

When the translation had been thus amended, a portion was set up and revised on first and second proof by Dr. O'Donovan himself; but at the time of his death only a few sheets had reached this stage.

The entire volume had, however, been amended in manuscript, as the result of his consideration of the suggestions made to him and of the consultations with him which I have referred to; and, though not all read in proof by him, it had the benefit of his latest views of the interpretation and translation of the law terms.

On a few of the sheets observations were made by the Rev. James H. Todd, D.D., one of the Commissioners; and the entire translation was read in proof by the Very Rev. Charles Graves, D.D., another of the Commissioners, and has had the benefit of his numerous valuable suggestions.

The proof sheets have all been finally considered and revised by Professor O'Mahony and by myself, with such aid as could be derived from a reference to other portions of the Brehon Laws, translated by Dr. O'Donovan and Professor O'Curry.

After the death of Dr. O'Donovan, the Commissioners proposed to submit the proof sheets to Professor O'Curry, in order to have the benefit of his suggestions also; but his sudden death prevented this being carried out.

Untranslated words.

Some few words have been left untranslated, such as 'cain,' 'urradhus,' &c. 'Cain'-law appears to have been a law or decision applying to all Ireland, such as Cain Adamnain; and Cain Patraic, a name for the Senchus Mor. It has been thought that the word meant statute law, but the Irish law in early times appears to have rested on the decisions of Brehons or judges, rather than on legislation; and the Senchus Mor itself is an authorized collection of approved judicial decisions, like the pandects of the Roman law, and is not statute law, like the decrees of the Roman Senate or people, or the constitutions of the emperors, or like our modern Acts of Parliament.

'Urradhus' law has been by some supposed to mean common law; but the English meaning of the term 'common law' would not translate the word. 'Urradhus' appears to be derived from 'urradh,' a native, and to apply to the local modifications of the general laws, consequent on the division of Ireland into separate kingdoms and territories. There are four 'urradhus' laws recognised in the Senchus Mor.*

'Cairde' has been translated 'interterritorial regulations.' Its common meaning is amity; but it relates to a branch at least, if not to the entire, of what, in the science of jurisprudence, is called international law; only in Ireland the questions were more dealt with by chiefs of subordinate territories, so that the term international would not apply. The term interterritorial has, therefore, been used to indicate the class of questions comprised in it. Again, the territories being partly independent, but partly also subordinate to the general laws, the 'cairde' appears not to have rested on treaty alone, or on general laws, but to have been regulated partly by each.

Some other words have been left untranslated. 'Seds,' originally probably meaning cattle, seems to have reference to a standard of value,† and is frequently used in the sense of that which has value, as goods or property. The early laws and history of Ireland have not been yet sufficiently investigated to enable the value or exact meaning of the word 'sed' to be determined, and the Irish term has accordingly been retained in the translation.

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* Page 261.

† "Five 'seds,' *i.e.*, two cows;" "three 'seds,' *i.e.*, three in-calf cows for two cows after calving."—*Senchus Mor*, *p.* 103.

'Cumhal,' which originally meant a female slave, came afterwards to mean the value of a female slave, and thence became a measure of value, and so was retained long after slavery was abolished.

The original words for the different kinds of fines and penalties, as 'eric,' 'smacht,' 'dire,' 'airer,' have been retained as descriptive of classes of fines.

All Irish terms retained in the translation are marked with single inverted commas. Words supplied in the translation, to make the meaning intelligible, for which there are no corresponding words in the Irish, are marked in italics. Where remarkable Irish idioms receive a very free translation the literal meaning is given in the margin.

'Athgabhail,' or Law of Distress.

The subject-matter of the portions of the Senchus Mor in the present volume is the law of distress, so far as it is contained in the Harleian manuscript.

It appears to have been the universal remedy by which rights were vindicated and wrongs redressed.

The following account will give an idea of the general steps of the process, and will help towards the understanding of the several rules of law as given in detail in the book itself.

The plaintiff or creditor having first given the proper notice, proceeded, in the case of a defendant or debtor not of chieftain grade, to distrain. If, however, the defendant or debtor were a person of chieftain grade, it was necessary not only to give notice, but also to "fast upon him." This fasting upon him consisted in going to his residence, and waiting there for a certain time without food. If the plaintiff did not within a certain time receive satisfaction for his claim, or a pledge therefor, he forthwith, accompanied by a law agent, witnesses, and others, seized his distress. The distress when seized was in certain cases liable to a "stay" ('anadh'), which was a period, varying according to fixed rules, during which the debtor received back the distress, and retained it in his own keeping, the creditor having a lien upon it. Such a distress is ('athgabhail ar fut') a "distress with time," but under certain circumstances, and in particular cases, an "immediate distress" ('tul athgabhail') was made, the peculiarity of which was, that during the fixed period of the stay the distress was not allowed to remain in the debtor's possession, but in that of the creditor, or in one of the recognised greens or pounds..

If the debt was not paid by the end of the stay the creditor took away the distress, and put it into a pound. He then served notice of the distress on the debtor whom he had distrained, letting him know where what was distrained was impounded. The distress remained in the pound a certain period, fixed according to its nature ('dithim,' translated "delay in pound," is the name of this period), and the expense of feeding and tending ran against the distress, and was payable out of it for this period. At the end of the delay in pound the forfeiting time ('lobadh') began to run, during which the distress became forfeited at the rate of three 'seds' per day until entirely forfeited. If the entire value of the distress thus forfeited was exactly equal to the original debt and the subsequent expenses, the debt was liquidated; if it was less than this, a second distress was taken for the difference; and if more, the overplus was returned. All this proceeding was managed by the party himself or his law agent, with the several witnesses of the various steps, and other necessary parties.

But if, instead of allowing his cattle to go to pound, the debtor gave a sufficient pledge ('gell')—*e.g.*, his son, or some article of value—to the creditor that he would within a certain time try the right to the distress by law, the creditor was bound to receive such pledge. If he did not go to law, as he so undertook, the pledge became forfeited for the original debt.

At any time up to the end of the 'dithim' the debtor could recover his cattle by paying the debt and such expenses as had been incurred. But if he neglected to redeem them until the 'dithim' had expired, then he could only redeem such of them as were still unforfeited.

Such is a general outline of the ordinary process of distress, but the distinctions in the different cases in which the distress has a stay of one day, two days, three days, five days, or ten days, and all the other details, can only be ascertained from the work itself.

Parallels in Hindoo Laws to Fasting in Irish Law of Distress.

The most remarkable peculiarity about the Irish Law of Distress is the fasting, which formed a portion of the process of distress.

For this peculiar custom the only precedent I have met with is in the Hindoo laws.* The Laws of Menu comprised a process called '*Acharitan*,' sometimes translated distress, which was one of the processes by which a creditor might recover the property lent.†

Acharitan is explained to mean "the sitting '*dherna*' at the door of the debtor, abstaining from food till, by fear of the creditor dying at his door, compliance on the part of the debtor is exacted, an alarming species of importunity prohibited in the Bengal Provinces by one of the Bengal Regulations."‡

"Dherna" is described by Elphinstone somewhat differently: "Common creditors also resort to the practice which is called '*dherna*,' but without threats of self-murder, which the Bramins use; they prevent their debtors eating by an appeal to his honour, and also by stopping his supplies, and *they fast themselves the whole time* they compel their debtor to do so. This sort of compulsion is used even against princes, and must not be resisted by force. It is a very common mode employed by troops to procure payment of arrears, and is then directed either against the paymaster, the prime minister, or the sovereign himself."§

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* The fines in the Hindoo laws bear some analogy to the fines in the Irish law: thus it is provided by the Laws of Menu that, "a debt being admitted by the defendant, he must pay five in the hundred as a fine to the king; but if it be denied and proved, twice as much."—Chap. 8, sec. 139.

† "Laws of Menu," chap. viii., sec. 549. Sir William Jones, vol. iii. p. 282.

‡ "Strange's Hindu Laws," vol. i., p. 308.

§ In "Elphinstone's India," vol. i., p. 372,

Principle of Eric not really peculiar to ancient Irish Laws.

A supposed peculiarity of the ancient laws of Ireland is the compensation for murder, which is called 'Eıɼıc' (eric).

Spenser, writing in the time of Queen Elizabeth, though admitting the Brehon laws to possess a great show of equity in determining the right between party and party, yet condemned it as containing matter quite repugnant to human laws, on account of eric.[*]

Sir William Blackstone, with more justice, points out that the process of appeal for murder which existed in his day in the laws of England, and which was only abolished in 1819, by Stat. 59 Geo. III., c. 46, was analogous to the eric fine for murder in the Irish Brehon Laws.[†]

He describes, too, the appeal for murder in the English law, as having "its original in those times when a pecuniary satisfaction, called weregild, was constantly paid to the party injured, or his relations, to expiate enormous offences. This was a custom derived to us, in common with other northern nations, from our ancestors, the Germans."[‡]

The German customs, thus referred to by Sir William Blackstone, are described by Tacitus:—[§]

"In their resentments, however, they are not implacable; injuries are adjusted by a settled measure of compensation; atonement is made for homicide by a certain number of cattle; and by that satisfaction the whole family is appeased; a happy regulation, than which nothing can be more conducive to the public interest, since it serves to curb that spirit of revenge which is the natural result of liberty in the excess."

Of the same kind as the weregilds of the Germans is the kinbote of the Swedes, derived from the person who sought to atone for his crime by "bote," ransoming "himself from the wood."[‖]

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[*] "Spenser's View of the State of Ireland," in *Thom's Reprint of Irish Tracts*, vol. i., p. 421.

[†] "Blackstone's Commentaries," vol. iv., p. 313.

[‡] Tacitus, "De situ Moribus et Populis Germaniæ," ch. 21. Translated by Murphy.

[§] "Murphy's Tacitus." "Manners of the Germans" s. xiii., note *d*.

[‖] Geijer's "History of the Swedes," translated by Turner, vol. i., p. 84.

Similar compensations are appointed in the Salic and Ripuarian Laws of the Franks.*

The existence of compensation for murder amongst the ancient Greeks is shown by different passages in Homer—

> "A son's or brother's death,
> By payment of a fine, may be aton'd;
> The slayer may remain in peace at home,
> The debt discharg'd: the other will forego,
> The forfeiture received, his just revenge."
>
> 9 *Iliad*, v. 732—*Earl of Derby's Translation.*

Again, in the description of Achilles' shield—

> "Meanwhile a busy throng the forum fill'd:
> There between two a fierce contention rose,
> About a death-fine; to the public one
> Appealed, asserting to have paid the whole;
> While one denied that he had aught receiv'd."
>
> 18 *Iliad*, v. 540—*Earl of Derby's Translation.*

When we find the principle of compensation for murder prevailing amongst the Greeks, Germans, Franks, and Anglo-Saxons, noticed with approbation by the Roman historian, Tacitus, and leaving traces of its existence in English law till 1819, there is no foundation for the representation that the principle of eric, however objectionable, is repugnant to all human laws, or that it is really peculiar to the ancient laws of Ireland.

Conclusion. How completely the knowledge of the ancient Irish laws was lost after the end of the seventeenth century is indicated by the fact that the Senchus Mor has been commonly referred to by modern historians as a history or chronicle of Ireland.

The law preserved in the Senchus Mor, originating in the judgments of Pagan Brehons, cotemporaneous with or prior to the Christian era, revised by St. Patrick on the conversion of the Irish to Christianity, and recognised throughout the greater part of Ireland till the reign of King James I., constitutes an important portion of the ancient laws which prevailed in Ireland for upwards of fifteen hundred years.

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* Leg Sal. Tit. 44, and Tit. 57 pars secunda Lex Ripuar Tit. 7 and Tit. 34, quoted in O'Reilly's Essay on "Ancient Institutes of Ireland."—Trans. R.I.A., vol. xiv., p. 187.

The publication of the Senchus Mor, with such a translation as will lead to its being studied, appreciated, and understood, forms, therefore, a fitting commencement of the contributions to the materials for the History of Ireland which the Commission under whose directions it has been prepared was intended to secure.

It is a contribution to the history of the Irish or Scotic race who in early times so colonized Scotland as to give their name and a line of kings to that country, and who sent, in the sixth and seventh centuries, such zealous missionaries and learned teachers to advance Christianity and civilization throughout Europe—who, in our own day, are nearly as numerous in Great Britain as in Ireland, and have contributed so large an element to the great nations which are arising in America and Australia.

W. NEILSON HANCOCK.

senchus mor.

SENCHUS MOR.

SENCHUS MOR.

INTRODUCTION.

O'D. 1.

Locc don laidse Teamuir, ocus loc do Seanchus hi saṁraḋ ocus i fogmur, ar a glainni [ocus ar-a-haiḃne] is na haimseraib sin; ocus Raith guṫ aird, in baili ata Lec Patraic aniu, i nGlind na mbodur, i fagus do Nith nemundach, a loc a ngeimrid ocus a n-errać, ar gaire leo a conȧd ocus a uisce, ocus ar tesaideċt i naimsir in geamfuaċta.

Raiṫ guṫ aird dono, is airi atberar Raiṫ gutaird, .i. raiṫ i nairgiti nech ina guṫ nard, no na guṫ n-indligṫeċ; no a ngotaib na nárd, na neolaċ, no na nárd, na nuasal.

O'D. 1.

Ar bru Nitha, .i. Nith ainm don abuind, no Niṫ, ar in conflićt ro lasad na geinti and fri Pátraic; no [Nemanċe] nemḟoṁaoineċ, .i. um iasc ocus um toraḋ; no Niṫ nemundach, .i. mill nemunn ro gabtais ina traig; no guma guin do ronta i farraḋ Nemandchi; no Niṫ nemneaċ, .i. deoġ neime do radad indti do Patruig.

Cuach lan do neim do rat drui do na draidib do, ocus ro faillsiġed do Patraic eisidi, ocus gunad annsin do rinde Patraic na briathrasa isan lind:—

"Iubu fis fri ibu, fis ibu anfis,
"Fris bru uaṫa, ibu liṫu, Xristi lesu."

Ocus cidbe gabus sin for nim no lind ní bia isċoit de. No comad e "in nomine Dei Patris" do neṫ and, ocus ro ċanad isin lind.

Ocus it inunda aimser doib, aimser Laegaire mic Neil, rig Eirenn; ocus Teṫosius rob aird rig in domain

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[1] *Place*, Locc.—The capital L, which was evidently intended to be an ornamented one, is omitted in the original MS.

[2] *Place*, i.e. where it was composed.

[3] *Loud speaking*.—Guth aird may signify "high voice," or "voice of the high, or noble, or distinguished men."

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THE place[1] of this Poem and the place of the Senchus was Teamhair, in the summer and in the autumn, on account of its cleanness and pleasantness during these seasons; and Rath-guthaird, where the stone of Patrick is at this day in Glenn-na-mbodhur, near Nith nemonnach, was the place,[2] during the winter and the spring, on account of the nearness of its fire-wood and its water, and on account of its warmth in the time of winter's cold.

Rath guth aird was so called as being a fort ('rath') where a person was punished for loud speaking,[3] or for unlawful speaking; or from the voices of the 'ards,' i.e. of the learned; or of the 'ards,' *i.e.* of the nobles.

On the bank of Nith, i.e. Nith was the name of the river, or *it was called* Nith from the contest which the pagans had there with Patrick. 'Nemance' or 'nemhshomaoinech,' i.e. unproductive of fish and produce; or 'Nith nemunnach,' i.e. onyx stones they used to find in its strand; *or it was called Nith* from a slaughter committed along with Nemannach; or 'Nith nemhneach,' from a poisonous drink which was given there to Patrick.

A cup full of poison was given by one of the druids to him, and this was revealed to Patrick, and thereupon Patrick pronounced these words over the liquor:—

"Iubu[4] fis fri ibu, fis ibu anfis,
"Fris bru uatha, ibu lithu, Christi Jesu."

And whoever pronounces these *words* over poison or liquor shall receive no injury from it. Or it was *the prayer beginning* "In nomine Dei Patris," &c., he then composed, and pronounced over the liquor.

And they[5] were composed at the same time—in the time of Laeghaire, son of Niall, king of Erin; and Theodosius was monarch of the world

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[4] *Iubu, &c.*—These words, like some of the charms of the middle ages, appear to have no meaning.

[5] *They*, i.e. the poem and the Senchus.

INTRODUCTION.

and in tan sin, ocus deismereċt airsiḋe, ut dixit in fileḋ—

"Patraic ro baithuis go li,
"In aimsir Techori,
"Pritcuis roiscela cen meṫ,
"Do tuaiṫ molfaiġ mac Miled."

Ocus persa do Seancus lin persannu in tSencusa, .i. :—

"Laegairi, Corc, Dairi dur,
"Patraic, Beneoin, Cairneach coir,
"Rosa, Dubṫaċ, Fergus co feib,
"Naei failgi sin tSencuis moir."

Persa na laiḋe imorro Dubthaċ Mac ua Lugair, riġ filed bfer nErend.

Tucait a denmu in tSencusa; Patraig do toideċt i nErind do silaḋ baṫuis ocus credme do Gaeideluib, .i. is in nomad bliadain do ḟlaiṫeas Tetori, ocus is in ceṫramaḋ bliadain do flaiṫius Laegaire mic Neill, rig Erenn.

Tucait a denmu na laiḋi imorro: .i. Laegaire da urail ar caċ fer do muintir Patraic do marbaḋ; ocus a breṫ fein o Laegaire don ti no muirfeḋ, co findudrim in dilgaḋ do berad do. Ocus do cualaiḋ Nuadu Derg, mac Neill, derbrathair do Laegaire eisideic, ocus e a ngialluideċt ac Laegaire, ocus a dubairtside da fuaslaictea de, ocus go tuctha cuṁa eli do, no muirfeḋ neċ do muinntir Patraic. Ocus tucad tairideċt marcsluaig Laegaire do, ocus ro fu-

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[1] *Nuada Derg.*—He is not mentioned by name in any of the published lives of St. Patrick; nor in the copies of this preface preserved in O'D. 490, or C. 756.

INTRODUCTION.

at that time, and it was in commemoration of this the poet said:—

"Patrick baptized with glory,
"In the time of Theodosius,
"He preached the Gospel without failure
"To the glorious people of Milidh's sons."

And the authors of the Senchus were the number of the persons of the Senchus—viz.,

"Laeghaire, Corc, Dairi, the hardy,
"Patrick, Benen, Cairnech, the just,
"Rossa, Dubhthach, Ferghus, with science,
"These were the nine pillars of the Senchus Mor."

But the author of the Poem was Dubhthach Mac ua Lugair, royal poet of the men of Erin.

The cause of the Senchus having been composed was this:—Patrick came to Erin to baptize and to disseminate religion among the Gaeidhil, i.e., in the ninth year of the reign of Theodosius, and in the fourth year of the reign of Laeghaire, son of Niall, king of Erin.

But the cause of the Poem having been composed was *as follows*:—Laeghaire ordered his people to kill a man of Patrick's people; and Laeghaire agreed to give his own award to the person who should kill *the man*, that he might discover whether he would grant forgiveness for it. And Nuada Derg[1], the son of Niall, brother of Laeghaire, who was in captivity in the hands of Laeghaire, heard this, and he said that if he were released, and got other rewards, he would kill one of Patrick's people. And the command of Laeghaire's cavalry was given him, and he was released from

aslaictea dia gialluideċt, ocus ro gabustair slanu um a comullaḋ sin ris; ocus ro gabustair a sleig a cedoir, ocus do cuaid d'indsaiġi na cleireċ, ocus tarluig in sleig fuiṫib ocus ro marbustair Odran, aru Patraig.

No guma inu car'put no beṫ in clerech and, ocus Odran oc coruġaḋ in carpuit, ocus guma cuigi budein no berud in turcur. Ocus ro fergaiḋeḋ in clereċ, ocus ro togaib a lamu suas docum a Tigerna, ocus ro bi crossfigill; ocus tainig criṫnuġaḋ ocus talumcuṁsgaḋ mor isin baile, ocus dorchetu ar inn grein, ocus tarmsoillse; ocus isseḋ a deruitsem co noslaictea dorus iṫfrin and in uair sin, ocus go rabus ag impod na Temraċ; ocus conid ann sin ro claenta Temuir. Ocus ro aitcitea a Tigerna ris na lamu do toirnem um breṫ do gaḃail ina fer muintiri do marḃaḋ, ocus a roga breṫemon i n-Erinn do; ocus ro aemustair som sin o ro haitceḋ dia ris.

Ocus ise roga ruc, .i. dul a reir rigfilid innsi hEirenn, .i. Dubthaċ Mac ua Lugair, lestar lan do raṫ in spirta naim insin. Is as sin gabthur, o bus tar muir ticfa [neċ] d'acra a dala, a roga breṫemon i n-Eirinn do; ocus o bus tar criċ cuicid ticfa, a roga breṫemon isin cuiced do. Ocus ro pa doilid la Du̇bthaċ ini sin, ocus at bert. Dursain duit, a rad frim, a cleirig, olse; is amnus dam beith isin dail sin itir Dia ocus duine; ar madeaḋ asbersa a nemeiric in gnimasa bes, bid olc dot inċaibsiu, ocus ni

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[1] *Came.*—This event is related in Probus and the Book of Armagh.

[2] *Inclined.*—This inclination of the hill is differently accounted for in the Lebhar Gabhala. See Petrie's Antiquities of Tara Hill, p. 220.

captivity, and he gave guarantees that he would fulfil his promise; and he took his lance at once, and went towards the clerics, and hurled the lance at them and slew Odhran, Patrick's charioteer.

Or, *according to others*, the cleric (*Patrick*) was in his chariot at the time, and Odhran was adjusting the chariot, and it was at *Patrick* himself the shot was aimed. And the cleric was angered, and raised up his hands towards his Lord, and remained in the attitude of prayer with his hands crossed; and there came[1] a great shaking and an earthquake at the place, and darkness came upon the sun, and there was an eclipse; and they say that the gate of hell was then opened, and that Temhair was being overturned; and then it was that Temhair became inclined.[2] And the Lord ordered him to lower his hands to obtain judgment for his servant who had been killed, and *told him that he would get* his choice of the Brehons in Erin; and he consented to this as God had ordered him.

And the choice he made was to go according to the judgment of the royal poet of the island of Erin, viz., Dubhthach Mac ua Lugair, who was a vessel full of the grace of the Holy Ghost. From this is derived *the custom*, that whenever a person comes over the sea to prosecute his cause, he shall have his choice of the Brehons in Erin; and when he shall have come across the boundary of a province, he shall have his choice of the Brehons in the province. And this thing was grievous to Dubhthach, and he said—"It is severe in thee, "O cleric, to say this to me," said he; "it is irksome "to me to be in this cause between God and man; "for if I say that this deed is not to be atoned for "by 'eric'-fine, it shall be evil for thy honor, and

INTRODUCTION. fo lat. Madead asber dono, a eiric ocus a indechaḋ bes, ni bid maiṫ la Dia son; uair ased tucairi let i n-Eirenn breṫ soiscela, ocus ised fil inntirsiḋe oġdilgaḋ caċa uilc o cach coimnesam di araili. Ised ro bai for do cind ind Eirind breṫ rechta, .i. indechaḋ eisiḋi cos i cois, ocus suil a suil, ocus ainm i n-ainm.

Maiṫ tra, ol Patraic, in do bera Dia for herlabra, raid. [Non uos estis qui loquimini,] sed spiritus patris [uestri] qui loquitur in uobis, 7rl. C. 757.

Bennachais Patraic iarum a ginsum, ocus do luid raṫ in spirata naim for a erlabra, con debairt, .i. Inintintud i ngeintliċt, ocus inbreṫ.

Ceṫarda do rime isin luid seo, .i. riar o cach adgairther ocus toġaḋ do cach adgairther, .i. uair ispert do raġḃa, ocus riar o feraib Eirenn.

[Inin tin] tud[1] ngeindtlechta
Gnim olc mad indechur;
Ar is do coimet creidmi, fiadut,
Foracbu cumuchta do cosc gacha claine.
Cauindrech la hainm nechtrand
Elud bathis, pecad cin digail;
Dociallathar firindi, for teit a nennacc.
Ar ni dlig demun dilgud,
I naimsir impuidmithe.
Nimtha samlaid duine,

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[1] Inin tin tud.—The first two syllables of this word are not in the manuscript, but are supplied from the fourth line above. After the word there is in the manuscript (.i. nertaḋ and) a gloss upon it.

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"thou wilt not deem it good. And if I say that 'eric'-"fine is to be paid, and that it is to be avenged, it "will not be good in the sight of God; for what thou "hast brought with thee into Erin is the judgment of "the Gospel, and what it contains is perfect forgive-"ness of every evil by each neighbour to the other. "What was in Erin before thee was the judgment of "the law, i.e., retaliation: a foot for a foot, and an eye "for an eye,[2] and life for life."

"Well, then," said Patrick, "what God will give "for utterance, say it. 'It is not ye that speak, but "the spirit of your Father, which speaketh in you,' "&c."[3]

Patrick then blessed his mouth, and the grace of the Holy Ghost alighted on his utterance, and he pronounced *the poem beginning*—"It is the strengthening of Paganism, &c.," and the judgment.

Four things are enumerated in this poem, i.e., obedience from all who are sued, and their choice to all who are sued, for he, *Patrick*, was given his choice, *Brehon*, and his demand from the men of Erin.

It is the strengthening of Paganism
If an evil deed be avenged;
For it is to preserve religion, they relate,
Power was left to check each vice.
By a foreign soul[4] was corrected
The neglect of baptism, sin without atonement;
Truth is balanced, by which they go into purity.
For the demon is not entitled to forgiveness
In the day of judgment.
Not so the *sinful* man,

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[2] *An eye.*—Exod. xxi., 24. See O'D. 6; C. 757; and Egerton, p. 18, b, b.
[3] *In you.*—Matthew x., 20.
[4] *Foreign soul*, i.e. by Patrick who was not a native of Ireland.

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Dian dia dilathar is diles abthain;
Abthain a danai i tairmthtecht
Tar timna nardrach.
Arro bui mod caich in aithirgi;
Airilliud iar crochad Crist,
Cenibad in olc naill naithirsed.

Cid fo dera co tabuir logud don duine, o do rigne pecad, aċt co nderna aiṫrigi, ocus nach tabuir logud don aingel o darigne imarbas, cia no ṫisiad re aiṫriġe? Is e in faṫ fo dera, corp aibrisc daenda ata im an duine, ocus ata ic Dia fosad is airde na in fosad a raibi; corp semide glan imorro ata imon aingel, ocus nocho nuil ic Dia fosad is airdi na in fosad i roibi; ocus is uime na tard logud do o do rigne imarbus, cia no tisad ria aiṫrigi.

Ailiu Dia, dirged mo set,
Sinu aithrib, aithrib nae nert,
Nad claen coicert coimdiu;
Co na forcraid forbair
Forfuilechair fer.
Fomroir fir fiadat,
Fiadnairi naesanai,
Nuadat imbith fomruigled.
Forisiur, foretar, fis deoda
(Diamchuibse cataid),
Cach mac ina cinaid
Cingid ar chel.
Congeib da recht deirmirecht digla.
Demnigur dim gruadib
Nad goirset gel miad,
Midair mesemnacht slan;
Sechim iar mo baithis Patraic

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[1] *Hear me.*—Ailiu is glossed cluintí, hear ye, in the margin. The word generally means, to beseech, and this meaning would perhaps be better, notwithstanding the authority of the gloss.

If he has atoned he is entitled to absolution;
Absolution for his crimes, for his transgressing
The will of the supreme King.
For repentance has been the custom of all;
And they deserve pardon since Christ's crucifixion,
As long as they do not relapse into evil again.

What is the reason that forgiveness is granted to man, after he has committed sin, provided he has repented, and that the angel receives not forgiveness after his rebellion, even though he should repent? The reason is, because man has a frail human body, and God has a higher dwelling than that in which he was *placed;* but the angel has a subtile pure body, and God has not a higher habitation than that in which he had been; and this is the reason that He would not grant him forgiveness after his rebellion, even though he should repent.

Hear me,[1] O God! direct my path,
The oldest fathers, the fathers of potent knowledge,
Perverted not the judgments of the Lord;
That I may not heap aggravation
Upon the bloody crimes of men.
The truth of the Lord,
The testimony of the New Law,
Warrant that Nuada shall die; I *decree* it.
Divine knowledge, it is known, decides
(To which veneration is due),
That each man for his crime
Shall depart unto death.
The two laws, indeed, contain examples of vengeance.
It shall be proved by my cheeks
That I shall not stain their white honor,[2]
I shall pass a sound judgment;
I follow Patrick since my baptism.

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[2] *Honor.*—I shall not pronounce such a sentence as will bring on my cheeks the blotches which point out the false judgment.

Piantar leir lam aridroille,
Ar is cach beo beires breth
Bes ahae a ṫoga.
Bui is in cetna nous fer nErend
Na Dia derlaig inna nua recht.
Ni dam trocaire trinoit,
Tre nime nert na nad nAdam nanacht,
Ar ba bithnuagud
Inidtorsat Dia dia trocaire,
Conid aitherrach adroille,
I nairilliud bas.
Baad cach oen oirges duine;
Deilb-rig roda sluagaib sert saigit,
Ec elgnas dearg,
Dia mbi marb neach de;
Naċ nanig suail snaite,
Na saire ssuithe:
Beo brondus bas,
A míter mignima, ar badar bassa.
Bidbu cach leices bidbudu;
Bearu bas bidbudu.
Breath reachta domruidireir meicsi,
Is olc nod noirg mignim;
Conceptaim breithemnact bais,
Baud ina chinaid cach.
Breth ar neim Nuada,
Ocus ni ar bas bearar.

Is amlaid ro comailltea in da reacht; ro horta in bidbu ina chinaid, ocus do ruigled [nem] dia hanmain; issead imdeisid la firu Ereann cach ina chinaid, ar na ro foirbre in peccad aitherrach isin indsi seo.

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[1] *First Law.*—This is obscurely stated. It means that before Patrick's time the Irish had the law of nature and the law of Moses, which Cai Cainbhrethach is said to have taught the ancestors of the Scoti in Egypt.—*See page* 21.

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Every hand is punished as it deserves,
For every living person who gives judgment
Must have been chosen to it.
There was in the First Law[1] of the men of Erin
That which God has not vouchsafed in his New Law.
The Trinity did not vouchsafe mercy,
Through heavenly strength to save Adam,
For it was perpetual existence
God gave him of his mercy,
Until otherwise he merited
By deserving death.
Let every one die who kills a human being;
Even the king who seeks a wreath with his hosts,
Who inflicts red wounds intentionally,
Of which any person dies;
Every powerless, insignificant person,
Or noblest of the learned;
Yea, every living person who inflicts death,
Whose misdeeds are judged, shall suffer death.
He who lets a criminal escape is himself a culprit;
He shall suffer the death of a criminal.
In the judgment of the law which I, as a poet, have received,
It is evil to kill by a foul deed;
I pronounce the judgment of death,
Of death for his crime to every one *who kills*.
Nuada is adjudged to Heaven,
And it is not to death he is adjudged.

It was thus the two laws were fulfilled; the culprit was put to death for his crime, and his soul was pardoned *and sent to heaven*. What was agreed upon by the men of Erin was, that every one *should be given up* for his crime, that sin might not otherwise increase in the island.

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Is sed tuicther triasin mbreiṫsea anuas, ro faillsiġ Dia do Dubthaċ, .i. tiaċtain itir dilgud ocus indechad: uair indechaḋ ro bi ria Patraic i n-Eirind, ocus dilgud tuc Patraic lais, .i. Nuada do marbaḋ ina ċinaiḋ, ocus nem o Patraic dó. Aċt ata dilguḋ isin mbreiṫ sen, ocus ata indechaḋ. Is e tiaċtain itir dilguḋ ocus indechaḋ do nither inniu, uair nach fuil comus nime ac neoch inniu, amuil ro boi in la sin, cen duine do marbaḋ ina cintaib comraiti, an cein fogaba eiric; ocus cach uair na fuigbe eric, a marbaḋ ina cintaib comraiti, ocus a chur ar muir ina ċintaib anfoit ocus indeithbire torbu; ocus fognam uad ina ċor ocus ina ċundrad.

Iarsin mbreiṫ sin tra ro forcongrad o Patraic for feraib Eirenn ar co tistais co haen maigin fri haentaid imac[a]lma do. Iar tiaċtain imurro doib don dail ro pritċad soscela Crist doib uili; ocus ot cuas ḋferaib Eirenn marbaḋ na mbeo ocus beouġaḋ na marb, ocus uili comaċta Patraic, iar tiaċtain do i n-Eirinn; ocus ot ċondcatar Laegaire cona druidib do saruġaḋ tria firta ocus mirbaile dermara i fiadnaisi fer n-Erend, roslectsat for, ogreir De ocus Patraic.

Is and asbert Laegaire: "Riċtai a les, a firu
C. 758. Eirenn, suidiuġaḋ ocus orduġaḋ cach rechta lind [cid
cenmoṫa in ni seo"]. "Is ferr a denam" ol Patraicc.
Is and sin tarrcomlad caċ aes dana la hErind co
tarfen cach a ceird fria Patraic, ar bélaib caċa flaṫa
la hErind.

Is and ro herbaḋ do Dubthaċ tasfenad breiṫem-

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[1] *Retaliation.* In O'D. 6, this is somewhat more clearly stated, thus:—Dilgaḋ d'anmain Nuadait, .i. abreṫ for nim, ocus innechad for a ċorp, .i. a marbaḋ ina ċinuiḋ, forgiveness to the soul of Nuadha, i.e. to bring it to heaven; and retaliation upon his body, i.e. to kill it for his crime.

INTRODUCTION.

What is understood from the above decision, which God revealed to Dubhthach, is that it was a middle course between forgiveness and retaliation: for retaliation prevailed in Erin before Patrick, and Patrick brought forgiveness with him, i.e., Nuada was put to death for his crime, and Patrick obtained heaven for him. But there is forgiveness in that sentence, and there is *also* retaliation.[1] At this day we keep between forgiveness and retaliation, for as at present no one has the power of bestowing heaven, as *Patrick* had that day, so no one is put to death for his intentional crimes, as long as 'eric'-fine is obtained; and whenever 'eric'-fine is not obtained, he is put to death for his intentional crimes, and placed on the sea for his unintentional crimes and for those of supposed utility;[a] and service is required of him for his *unfulfilled* contract and covenant.

[a] Ir. *Unnecessary profit.*

After this sentence Patrick requested of the men of Erin to come to one place to hold a conference with him. When they came to the conference the Gospel of Christ was preached to them all; and when the men of Erin heard of the killing of the living and the resuscitation of the dead, and all the power of Patrick since his arrival[2] in Erin; and when they saw Laeghaire with his druids overcome by the great signs and miracles *wrought* in the presence of the men of Erin, they bowed down, in obedience to the will of God and Patrick.

Then Laeghaire said—"It is necessary for you, O "men of Erin, that every other law should be settled "and arranged by us, as well as this." "It is better "to do so," said Patrick. It was then that all the professors of the sciences in Erin were assembled, and each of them exhibited his art before Patrick, in the presence of every chief in Erin.

It was then Dubhthach was ordered to exhibit the

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[2] *Since his arrival.*—Instead of iar tiaċtain do, it is iar tiaċtain im doib in the original, but corruptly so.

INTRODUCTION. nusa ocus uile filideċta Eirenn, ocus nach rechta ro falnasat la firu Eirenn, i rect aicnid ocus [a reċt
C. 758. faidi] ocus i mbreṫaib innsi Eirend ocus i fileḋaib.

Toairngertatur do nicfad berla ban bias, .i. recht litre; ar in Spirut naem ro labrastar ocus do airchechain tria ginu na fer fireon cet rabatur i n-innis
C. 758. Erenn, amail do n-airceċain tria ginu na [prim faiḋi] ocus na n-uasal aiṫre, i reċt petarlaice; a ro siaċt reċt aicnid mar nad rochat recht litri.

Ina breṫa fir aicnid tra din ro labairsetar in Spirit naem tria ginu breiṫemon ocus filid fireoin fer n-Eirenn, o congabad in insi so co creitium anall, dos airfen Dubthaċ uile do Patraic. Ni din nad taudċaid fri breiṫir nDe i reċt litri ocus nufiaḋnaise, ocus fri cuibsena creision, conairged in ord breiṫemnaċta la Patraic ocus eclaisi ocus flaiṫe Erenn; do-
C. 759. neoch robba dir reċt aicnid [uile] ingi creitium, ocus a coir ocus comuaim n-Eclaisi fri tuaiṫ. Conide Senchus mar insen.

Nonbur tra do erglas do orduġaḋ in liubairsi, .i. Patraic, ocus Beneoin, ocus Cairnech, tri epscuib; Laegaire, ocus Corc, ocus Daire, .i. trí rig; Rosa, .i. mac Triċim, ocus Dubṫaċ, .i. suí Berla, ocus Fergus, .i. fileḋ.

Nofis, din, ainm in Liubairse ro ordaigset, .i. fis nonbur, ocus ata a desmereċt rinn anuas.

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[1] *The letter.*—In C. 758 the reading is, Do airceċnatour do icfad in berla mban mbiaid .i. canoin, "they foretold that the white language of beatitude would come, i.e. the canon," viz. the New Testament.

[2] *Chief prophets.*—For prim faiḋi there is fer fireon in Harl., 432.

judgments and all the poetry of Erin, and every law which prevailed among the men of Erin, through the law of nature, and the law of the seers, and in the judgments of the island of Erin, and in the poets.

They had foretold that the bright word of blessing would come, i.e. the law of the letter;[1] for it was the Holy Spirit that spoke and prophesied through the mouths of the just men who were formerly in the island of Erin, as he had prophesied through the mouths of the chief prophets[2] and noble fathers in the patriarchal law; for the law of nature had prevailed where the written law did not reach.

Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island, down to *the reception of* the faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons[a] by Patrick and by the ecclesiastics and the chieftains of Erin; for the law of nature had been quite right, except the faith, and its obligations and the harmony of the church and the people. And this is the Senchus Mor.

[a] Ir. *Order of Brehonship.*

Nine persons were appointed to arrange this book, viz., Patrick, and Benen, and Cairnech, three bishops; Laeghaire, and Corc, and Daire, three kings; Rosa, i.e. Mac-Trechim, and Dubhthach, i.e. a doctor of the Bérla *Feini*,[3] and Fergus, i.e. a poet.

Nofis, therefore, is the name of this book which they arranged, i.e. the knowledge of nine persons, and we have the proof of this above.

[3] *Feini.* The word Feini is supplied from Cormac's Glossary, where this passage is quoted. Bérla Feini was the dialect in which the ancient Irish laws were written.

Introduction.

Is i ro sra in Cain Patraic, isseḋ nad cumaic naċ breiṫem daenna do Gaedelaib do taiṫbiuch nach ni fogeba i Senchus mor.

Is é lín imorro indister Patraic do tuideċt i n-Erind, .i. deċnebar ar seċt fichit, (no deċnemar ar fichit).

Co tainic Patraic tra ni tabarta urlabra aċt do triur i n-Erinn, fer comgne fri asndéis ocus scéluġaḋ; fercerta fri molad ocus air; breiṫem fri breiṫemnus a roscadaib ocus fasaiġib. O tainic imorro Patraic, is fomam ata caċ urlabra do na fiib so do fir in ḃerla bain, .i. ina canoine.

On uair dona ronuc Aimirgin Glungel cet breṫ i n-Ere, robu la fileḋu anaenur breiṫemnus, cus in imacallaim in Da Tuar i n-Emain Mache, .i. Ferceirtne file, ocus Nede mac Adna, mic Uithir, imun tugain suad bui ac Adna, mac Uiṫir. Ba dorċa din in labrad ro labairset na fileḋa is in fuigell sin, ocus nir bu reill donaib flaṫib in breṫemnus ro nucsat.

"Las na firu so anaenur a mbreṫemnusa ocus a n-eolus," oldat na flaṫe. "Ní ṫuicamne cetumus araidit." "Is menamn," ol Conċobar, "biaid cuit do cach andsom o nniu, aċt in ni bus duthaiġ doibsom de, nis ricfa; gebaid cach a dreċta de."

Do allad din breṫemnais ar fileḋaib iar sin, aċt a nduṫaiġ de, ocus ro gab caċ dferaib Eirenn a dreċt don breiṫemnus, amail ro gabsat [ugdair na m-breṫ so sios]:—Breṫa Eaċaċ mic Luċta, ocus breṫa Faċtna mic Senchaṫ, ocus gubreṫa Caratnia Teiscṫe, ocus breṫa Moraind [mic Main], ocus breṫa Eogain mic Durtacht, ocus breṫa Doet Nemṫinne, ocus breṫa Brige Ambue, ocus breṫa Dencheċt ó legib, ce ro batur side i tus.

Is in aimsir sin tra do aentaigset maṫe fer n-Eirenn tomus nae [anal] ocus innsci do cach iar na miad, amail ro gabsat is na Breṫaib nemed, ⁊rl.

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[1] *Cain Patraic*, i.e. Patrick's law. Jocelyn mentions a large work of this kind as extant in his time, but he apparently misnames it Canoin Phadruig. "Magnum etiam volumen quod dicitur Canoin Phadruig, id est Canones Patricii scripsit; cuilibet personæ, ad justitiam exercendam, et salutem animæ obtinendam satis congrue convenit."—*Trias Thaum.*, p. 214, col. 1.

[2] *Breathings.* The time allowed for advocates was divided by breathings, about eighteen being considered equivalent to a minute.

[3] *Dignity.* The time allowed each person to plead his cause was long or short according to his dignity.—See C. 227, 2204, O'D. 2219-20.

This is the Cain Patraic,[1] and no human Brehon of the Gaedhil is able to abrogate any thing that is found in the Senchus Mor.

The number *of companions* with whom Patrick is said to have come into Erin was seven score and ten persons, or one score and ten persons.

Until Patrick came only three *classes of* persons were permitted to speak in public in Erin, *viz.*, a Chronicler, to relate events and tell stories; a Poet, to eulogize and satirize; a Brehon, to pass sentence from the precedents and commentaries. Since Patrick's arrival, however, each utterance of these professions is subject to the man of the white language, i.e. of the Gospel.[a]

[a] Ir. *Of the Canon.*

From the time that Amergin Glungel passed the first sentence in Erin, the judicature belonged to the poets alone, until the *time of the* contention which took place at Emhain Macha, between the two sages, viz., Ferceirtne, the poet, and Neidhe, son of Adhna, son of Uither, for the sage's gown which Adhna, son of Uither, had possessed. Obscure, indeed, was the language which the poets spoke in that disputation, and it was not plain to the chieftains what judgment they had passed.

"These men," said the chieftains, "have their judgments and their "knowledge to themselves. We do not, in the first place, understand "what they say." "It is evidently the case," said Conchobhar; "all "shall partake in it from this day forth, but the part of it which is "fit for these *poets* shall not be taken from them; each shall have his "share of it."

The poets were then deprived of the judicature, except their proper share of it, and each of the men of Erin took his own part of the judicature, as did the authors of the following judgments:—The judgments of Eochaidh MacLuchta, and the judgments of Fachtna Mac-Senchath, and the false judgments of Carat-Nia Teiscthi, and the judgments of Morann son of Main, and the judgments of Eoghan MacDurthacht, and the judgments of Doet of Neimhthinn, and the judgments of Brigh Ambue, and the judgments of Diancecht, the physician, which, indeed, were first of all.

It was at this time the chiefs of the men of Erin agreed on the measure of pleading-times, breathings,[2] and speech to be allowed to each, according to his dignity,[3] as found in the Bretha Nemhedh, &c.

INTRODUCTION.

O'D. 6, 7, and 8.

[Cetna ugdur ceta ro buiḋ i n-Eirinn Aimeirgin Gluingeal, in file, dalta Cai Cainbrethaiġ eiside, in dala descipul lxx.at scoile Feiniusa Farsaiḋ. Is e in Cae isin forfoglainn recht Muisi re taideċt anair, ocus it breṫa rechta no beireḋ. Ocus is amlaid indiustur sin:—

In tan imorro ro suidi Feinius a da deiscipul seċtmoget do fogluim na nilberla fon doman, Cae dna is e ro siaċt co Eigipt, ger bo do Ebraidib a bunudus, ocus ro fogluim an berla nEgebtacca; ocus as e at cuaiḋ do Forann do rig Egeptaca. Ocus [ar] scaoileḋ na scoile fon doman uile, is la Cai do ċuadur na teċta ó Forann do chuinciḋ Feniusa cuice. Ocus ba si tra fochraic tucc doib Scot, ingen Foruind, do tabuirt do Nel mac Feniusa. Innde dicitur Scuit for Scotaib.

Iar teċt don scoil cuna naiti leo co Forund, ro fogluimestur an berla nEgeptaca la Cai.

Isin aimsir i ndenta na hairḋe mora i nEgept, .i. an éclaiġ, et ailia que in lege scripta sunt, ⁊rl.

O do connuirc tra Feinius ocus na huile suiḋ na breṫa mora do nidis per servos Dei, do ṫeġois dia fogluim leo, ar do ruirmenaiter ba tria forcraiḋ neolusa ocus fritġnama no saruiḋḋís Israelidaiḋ don na druiḋe Egeptaca, ocus do gnidis ina airḋe imda, ⁊rl. In tan tra ro cuatur Israelidaiḋ for teiṫeḋ, tainicc Cae la Muisi.

Ina Scoti olcena ro eluidsiut ar oman na nairde reimeperta, gin teċt isin sluaiġed la Forund; ocus ár oman Foruinn, ocus a aiṫḃir iar tiaċtuin, do luiḋ Fenius for muir. Ro bui tra Cai i caoimeċt Muisi fris in ré sin, ocus robui ina gnais ac tuideċt tarsin ditrib, gur scarustur riu, iar fogluim rechta Muisi; ocus ni do Tir Tairrngire [doriaċt] son, aċt isin nGreg, co roibe i Tracia.

In tan imorro tancutur luinges macMiled co rabatur i nGermain, .i. ina hairrṫur, do chuadur iar sin da noċt dec milid do mileduib for luinges as a tir, ised do dechudur fo clu ocus airrdercus na luingsi ut, co rabudur a naontaid mac Miled, ocus do gellatur side riu tir dia ro gabudais feisin tir. Iar taistiul mara iar sin, ro cuiretur Gaoidil na miliḋ sin do lotur a Tracia i tir Chruithneċ ar eicin, cunad uaithib Cruiṫnig.

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[1] This interpolation is in O'D., 6, 7, and 8 only.

[2] *Nel.* Niul, son of Fenius, in the Leabhar Gabhala. The author of the life of Cadroc, published by Colgan, calls him Æneae filium nomine Nelum seu Niulum.—Colgan, p. 495, cap. 5.

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[1] The first author that ever was in Erin was Amergin Glungeal, the poet, who was foster-son of Cai Cainbrethach, one of the seventy-two disciples of the school of Fenius Farsaidh. This Cai had learned the law of Moses before he came from the East, and it was the judgment of the Law *of Moses* he used to pass. And thus his story is told:—

When Fenius sent his seventy-two disciples to learn the various languages throughout the world, Cai was he who went to Egypt, although he derived his lineage from the Hebrews, and he learned the language of the Egyptians; and it was he who went to Pharaoh, King of Egypt. And on the dispersing of the school throughout the world, it was with Cai the messengers went from Pharaoh, to request of Fenius to come to him. And the reward which they got was that Scota, the daughter of Pharaoh, was given in marriage to Nel,[2] son of Fenius. Hence the Scuit are called Scoti.

After the coming of the school and their tutor to Pharaoh, they learned the Egyptian language with Cai.

This was the time at which the great signs were wrought in Egypt, i.e. the destructive plague and the other things which are written in the law, &c.

Now, when Fenius and all the learned saw the great judgments executed by the servants of God, they went to learn with them, for they thought that it was through superior knowledge and study the Israelites overcame the Egyptian Druids, and wrought the many signs, &c. When, however, the Israelites went on their flight, Cai came with Moses.

The Scoti in general fled from fear of the signs aforesaid, and did not go in the host with Pharaoh; and from fear of Pharaoh, and of his reproach after his return, Fenius put to sea. Cai was in the meantime along with Moses, and was in his company while going across the desert, but parted from him when he had learned the law of Moses; and it was not to the Land of Promise he set out, but into Greece, and he abode in Thracia.

Now, when the fleet of the sons of Miledh had come into Germany, i.e. into the eastern part of it, after that thirty-six champions went in ships from their country, such was the fame and renown of that fleet, and united with the sons of Miledh, who promised them lands if they should themselves acquire a country. Having afterwards traversed the sea, the Gaedhil landed those champions who had set out from Thracia, by force in the country of the Cruithnigh, so that the Cruithnigh (*Picts*), are *descended* from them.

INTRODUCTION. Do luid din Cae Lairin luinges do luiḋ a Tracia i nairċis a muindtiri feisin, ocus ro taisben doib a gres o ro scarsat, .i. Recht De do dainib ocus a bretha. Iar sin tra ba Cai ba breiṫem Lairin Luingius uile. Inde dicitur Breṫcaṫ no braṫ Cai. "Braṫ aṁ inn cach breṫi," ar ari mbreth as dia cach caingne, amuil asberar braṫ do foirciund in beṫa, ocus don braṫ deiġinuiġ beiriur Dia for a duile.

Is e int-ugdur tanaise as airega ro bui i n Eire i ngais Sen macc Aige, in tu[g]dur taisech do rimṫer isin sencus. I naimsir Fergusa micc Leti ro bui.

Brig Ambui dano banugdur fer n Erend i ngais ocus trebuire. Inde dicitur Briaṫra Brigi, ⁊rl.

Ina diaig sin Connla Cainbrethaċ, sui Connacht; do roiscsiḋe do feraib Erenn i ngais, os e co raṫ in Spiruta naoim; is é dogne consliuċt fris na Druiḋe, asberdoissiḋe badur et do dena nem ocus talam ocus muir, ⁊rl. ocus grein ocus escca ⁊rl. Bad eisiḋe as bertsum friu:—"Denaiḋ din," ol se, "corb taiṫne grian ocus escca i tuaiḋ do feruib betha, ocus cretfimid ini no raide as sir uile." Innad aice naċae buí comuc doibsiann, asbertsiom, "Ferrduind," ol sé, "taob do tabuirt fri fer do sosat hec omnia, .i. Dia nime ocus talman, ⁊rl. Sain, sain ladiri ocus ilmuine mic Dé nacha cuiriḋsi isar leṫ feisin; ocus nach maidiḋ i far cumaċtuib, ol na fil cumachtach lib gid do cumscudud gid urd aen laithi no aon oidchi den timtireċt ata aon ina duile sin do reir De desostaba."

Sencha macCuil Clain ina diagsiḋe; ocus is sochaiḋe dferuib Erund con deimnigthur a neimtsenchaiḋ siḋe. I tir [Connacht] robuisiṁ imorro, ocus baudar amra dana, ⁊rl.

Fachtna, a macc, ina diaigsiḋe; ocus ised imorro as moam deimnigṫur ili ba do Sencha mac Aililla bid maccsiḋe, ⁊rl.

Seancha mac Ailella iarum, ⁊rl. Morunn mac Maoin, Neriḋ mac Findcuill a siḋib, sed uerius mac Moruinn, Feradaċ Findfechtnach, riġ ocus u[g]dur gaísi fer nErund. Fiṫul, a naimsir Laoguire mic Nell robuisiḋe.

Ite imorro airdugdur in tSencusa:—Fergus File, ocus Dubthuċ Mac ua Lugair, atreċtudur suainemain filideċta fou la

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[1] *Brethchath or Brathcai*, i.e. the judgment of Cai. See also *Cormac's Glossary*.

[2] *Briathra Brighi*, i.e. words of Brighi.

Now Cai went in the fleet which had sailed from Thrace to meet his own people, and he showed them his work since they had parted, i.e. the law of God to men, and his judgments. After this Cai was Brehon to the whole fleet. From him is named, Brethchath or Brathcai.[1] 'Brath' is the meaning of every 'breth;' for it is the judgment which will follow every covenant, as the end of the world is called 'brath,' as is also the last judgment which God will pass on his creatures.

The second most illustrious author in wisdom who was in Erin was Sen Mac Aige, the first author mentioned in the Senchus. He lived in the time of Fergus Mac Leti.

Brigh Ambui was a female author of wisdom and prudence among the men of Erin. From her is named Briathra Brighi,[2] &c.

After her came Connla Cainbhrethach, chief doctor of Connaught; he excelled the men of Erin in wisdom, for he was *filled* with the grace of the Holy Ghost; he used to contend with the Druids, who said that it was they that made heaven and earth, and the sea, &c., and the sun and moon, &c. It was this he said to them :—"Do you then," said he, "cause the moon and the sun to shine in the North "for the men of the world, and we will believe that ye speak the "truth." When it was seen that they had no power to do this, he said—"It is better for us," said he, "to place our faith in Him who "established all these things, i.e., the God of heaven and earth, &c. "Different! Different is the strength and the manifold powers of the "Son of God, which claim not ye for yourselves; and do not boast "of your powers, whereas ye have not power to change the order of "even one day or one night, of the administration which is uniform "in the elements according to God's decree."

After him *came* Sencha MacCuil Clain; and many of the men of Erin attest his eminence. It was in Connaught he lived, and his poems were celebrated, &c.

Fachtna, his son, *as some say*, after him; the weight of evidence, however, would rather go to show that he was the son of Sencha Mac Ailella, &c.

Sencha Mac Ailella came next, &c. Morann Mac Main, Neridh Mac Finnchuill from the fairy hills, *as some say*, but more correctly son of Morann, *and* Feradhach Finnfechtnach, king and *chief* author of wisdom of the men of Erin *came next*. Fithel *flourished* in the time of Laeghaire, son of Niall.

The following now were the chief authors of the Senchus :—Fergus the poet, and Dubhthach Mac ua Luguir, who put a thread of

INTRODUCTION. Patraic; ginmotha anurlam ro bai ar a cinn do bretha naile nugouir dosruiditur; .i. Sen mac Aiġe ocus Doidin mac Uin; ocus Moenach macc Nine, ocus Fiachna Fialbrethuċ, ocus Credine Cerd, ocus Lachtuine saor, ocus Dianceċt, et alii qui in libro manefestantur.

Nir buḋ eicin din doibsium aċt taissenaḋ a coimne doneoch ro cachnutar a ceile reimib, ocus a certuġaḋ riad Patraic fria reċt litre do ucc Patraic lais, 7rl. Ocus ordugaḋ ocus fuilled uaidibsim.

Ced riasiu tra tisaḋ Patraic ro batur adamra di foillsidib. Intan nod nermaitictis ina breiṫemuin a fir aicned, do cuireḋ [bolga for a ngruadaib]; do cuireḋ bolga cetamus for dersgruaiḋe Sen mic Aiġi, in tan no beireḋ claonbreiṫ, ocus dos lecdais itirum iar mbreiṫ ḟir, 7rl.

Connla ni rucside gai itir la rath in Spirata naoiṁ ro bui fair.

Sencha mac Col Cluín ni conberedh breth condarosrucadad in aiḋche riam ina bru. Fachtna, a mac, aċt in tan ruced siḋe breith ngua, mad i naimsir mesa do ṫuite mes in tire i mbiḋ i naon aidche, 7rl.; mad a naimsir laċta not sendais na ba a laeġu; maḋ fir imorro a nobereḋ ba hogslan in mes fors in fiḋ; ocus isde isainm Faċtna Tulbrethach.

Sencha mac Aililla ni conbereḋ breṫ ngua gin teora [f]ailche astuḋa cacha breithe. Fir naicne ro bui a Fithel, cona ruca gaoí. Morund ní conruc breth cin sin ima braġuit; in tan din no bereḋ gaoi no teannaḋ in sín ima braġuit. Mad fír a mbeire no lebruing ime sis.

Fileḋa dana ro batar isin indsi si, .i. Fearġus Fianaċ (imorro is a Fianach a crich Ciarraige Luachra), Fercertne File, Nedhe mac Aḋna mic Uiṫir, Aithirne Aṁnus, Fergus File mac Aithirne, ocus Fileḋa Erind dano olchena ni conbith loġ enech la cach fer dib no bereḋ gubreṫ, ocus ba escomun a cerd, ocus ni conermaitis teinm laoḋu no imbas for osna, 7rl.

Is eḋ tra sainriud iragab cach diḃ a uġtaras, fonn Senchusa moir cetamus, la Sen mac Aighe, a imtormach la Fergus ocus Dubṫach; gé redoruigset siḋe lam do drechtaib alanai lanug-

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[1] *Tulbrethach*—i.e., hastily judging.

[2] *Fianach*, now Fennet, in Kerry.

[3] Certain incantations by which the poet's mind was supposed to be rendered prophetic. See *Battle of Magh Rath*, pp. 46, 47.

poetry around it for Patrick; besides the judgments of previous authors which had been pronounced by them, and which they explained *to Patrick;* i.e., of Sen Mac Aighe, and Doidin Mac Uin, and Moenach Mac Nine, and Fiachna Fialbhrethach, and Credine Cerd, and Luchtuine Saor, and Dianchecht, and the others who are mentioned in the book.

It was only necessary for them to exhibit from memory what their predecessors had sung, and it was corrected in presence of Patrick according to the written Law which Patrick had brought with him, &c. And they arranged and added to it.

However, before the coming of Patrick there had been remarkable revelations. When the Brehons deviated from the truth of nature, there appeared blotches upon their cheeks; as first of all on the right cheek of Sen Mac Aige, whenever he pronounced a false judgment, but they disappeared again when he had passed a true judgment, &c.

Connla never passed a false judgment, through the grace of the Holy Ghost, which was upon him.

Sencha Mac Col Cluin was not wont to pass judgment until he had pondered upon it in his breast the night before. When Fachtna, his son, had passed a false judgment, if in the time of fruit, all the fruit of the territory in which it happened fell off in one night, &c.; if in time of milk, the cows refused their calves; but if he passed a true judgment the fruit was perfect on the trees; hence he received the name of Fachtna Tulbrethach.[1]

Sencha Mac Aililla never pronounced a false judgment without getting three permanent blotches on his face for each judgment. Fithel had the truth of nature, so that he pronounced no false judgment. Morann never pronounced a judgment without having a chain around his neck. When he pronounced a false judgment the chain tightened round his neck. If he passed a true one it expanded down upon him.

Now, the poets who were in the island—viz., Fergus Fianach (so called from Fianach,[2] in the territory of Ciarraighe Luachra), Ferceirtne the poet, Neidhe, son of Adhna, son of Uithir, Aithirne Amhnus (*the severe*), Fergus the poet, son of Aithirne, and the poets of Erin generally—not a man of them had honor-price who passed false judgment, and he was deprived of his profession, and was unable to perform Teinm Laodhu, or Imbas for osna,[3] &c.

The particulars which each of them took from authority are, in the first place, the foundation of the Senchus Mor by Sen Mac Aighe, and the addition to it by Fergus and Dubhthach; but they used

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tas, ⁊rl; Imard nairechta do Connla, Ai Emnach arrogab Fithel a ugtaras; tulbreṫa Faċtna, Coir Feine mar, ocus coir Feine bec, ocus Midba breṫa, ocus Rechol mbreth, ocus Cleṫe bretha, ocus Cairi bretha mora.]

Cid comad locc ro aisneided ar dus itir?

Nin. Ord airric cruṫa na ndul; ar is talam ocus nem do ronad ar tus, [ar is corparai loc]; aimsir i suidiu isin luc tanaisi, ar nemcorparda in aimsir; persa imorro is an tres luc, uair is o ċorp ocus ó nemcorp ro airis. Fath airic imorro fa deoid, uair na friṫ reimṫestus reomaind do na fiib, do rer na fellsam; no iseḋ fodera loc ar dus, uair is dia mairt do ronaḋ an talam ocus in muir; ocus aimsir isin luc tanaisi, uair is dé Cetain tucad grian ocus esca for riṫ domunda, ocus is friaside riagailter aimsir. Persa imorro isin tres luc, uair is de haine do rigne Adam ocus Eua, ocus anmanda in talman archena. Faṫ airc imorro fa deoid, uair is dia Saṫairn do bennachad na duili, ocus tucad Adam dfollomnaċt forru.

Do bert iarum airċinnecht nime do Lucifer co nai ngradaiḃ aingel nime. Do bert airchinnecht ṫalman do Adam ocus Eua co na clainḋ.

Is é dono cet ni ro ṫeip Dia as in mairi, .i. in talam co na fot ocus a leṫet, ocus ro ċum in firmaimint imacuairt uime, ocus in talam fo intsamail uball fir ċruind for lar na firmaiminti. Ro delb dono iartin dluma ocus uir in talman, ocus rith ind deoir uiscidi, ocus co crothad in uisci sin, co srothaib ocus srebaib tre mesardaċt. Ro delb dono na hoċt ngaeṫa, .i. ceiṫri primgaeṫa ocus ceiṫri fogaeṫa; atberar dono ceiṫri fogaeṫa eili ann, coni da gaetha dec aṁlaiḋ sin ann.

Ro delb dona daṫa na ngaeṫ, conid sain daṫ caċa gaeiṫe dib fri araile, .i. gel ocus corcra, glas ocus uaine, buiḋe ocus derg, dub ocus liaṫ, in alad ocus in timin, in ciar ocus in odur. Anair in gaeṫ corcra, aneas in geal, a tuaiṫ an dub, aniar an odur; in derg ocus in buide itir ngaiṫ ngil ocus

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[1] *Place.*—This is an allusion to the place, time, person, cause, &c., of the composition of this work as set down, p. 1, *et seq.*

[2] *Corporeal.*—The words "for place is corporeal" are supplied from the Preface to Feilire Aenguis.

many of the works of other authors, &c.; such as the Imard Arrechta by Connla, the Ai Eamhnach, which Fithel took from authority, the Tulbretha of Fachtna, the Coir Feine Mor, and the Coir Feine Bec, and the Midhbha Bretha, and the Bechol m-Breth, and the Clethe Bretha, and the Cairi Bretha Mora.

What is the reason that it is the place[1] that is mentioned first?

Answer. The order of the creation of the elements; for it is the earth and heaven that were made first, for place is corporeal;[2] then the time *comes* in the second place, for time is incorporeal; but person *comes* in the third place, because it consists of body and non-body. The cause of its having been composed, however, is placed last, because no precedent was found before us for these things according to the philosophers; or, the reason that place is *put* first is, because it was on Tuesday the earth and the sea were made; and time in the second place, because it was on Wednesday the sun and moon were placed in their mundane course, and by these time is ruled. But person is *put* in the third place because it was on Wednesday Adam and Eve, and all the animals of the earth in general, were made. And the cause of its being composed *was placed* last, because it was on Saturday the elements were blessed, and Adam was placed to have dominion over them.

He afterwards gave the presidency of heaven to Lucifer with the nine orders of the angels of heaven. He gave the presidency of the earth to Adam and Eve with their children.

Now the first thing which God separated from the mass was the earth, with its length and breadth, and he formed the firmament around it, and the earth in the form of a perfectly round ball, was *fixed* in the middle of the firmament. He afterwards formed the vapour and the soil of the earth, and the currents of the watery air, and *ordained* that it should gently fall in rain, and form the streams and rivulets. He also formed the eight winds—i.e., four chief winds, and four subordinate winds; and four other subordinate winds are mentioned, so that there are twelve winds accordingly.

He also formed the colours of the winds, so that the colours of all these winds are different from each other—i.e., white and purple, pale gray and green, yellow and red, black and gray, speckled and the dark, the dark-brown, and the pale. From the east blows the purple wind, from the south the white, from the north the black, from the west the pale; the red and the yellow are between the white wind and the purple; the green and the pale gray are between

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corcra bit; in uaine ocus in glas itir in uidir ocus in glegil bit; in liaṫ ocus in ċiar itir in uidir ocus in cirdub bit; in temin ocus in alad itir in dub ocus in corcra bit. Coni di fogaiṫ in caċ primgaiṫ insin.

Ro delb dono ocus ro tomais in ri cetna ina fuil ó talmain co firmamint, conid frisin do miter tiget in talman.

Ro suig iarsin na secht ranna ó ṫa firmaimint co talmain:— Satorn, Eoip, Mercuir, Mairt, Sol, Luna, Uenir.

Is e dono ro tomais o ṫa esca co grein, .i. da ceṫ .m. ocus a ceṫar cethraċat; coni do is ainm nem neṫerda cin gaiṫ.

Is e dono ro tomais o ṫa a ṫrí cutruma sin itir firmamint ocus gren, ocus do ridnaċt do rimairib; conid hi sin in Olimp cen cumscuġaḋ dund ainm in tres nem.

Is e dono ro tomais ina fuil o ṫa firmamint go talmain, .i. da mile dec ar cuic cetaib dec mili, ocus ina fuil ó talmain co firmamint ata o ḟirmamint co rigteċ, ceiṫri mile fiċet ar uxx. do milib, cenmoṫa firmamint. In met dona fuil o talmain co ruicesuide is sed dono fuil o talmain sis co fudomain ifirn.

Is e dono in rig sin, .i. ri nime ocus talman, ro tep in firmamint as an mais moir necruthaiġ; ocus rordaig cuic cresa inti, .i. cris tentide (.i. itir in da messraiġthi) ocus da uarda, ocus da messraiġti, .i. uarda anes, ocus uarda a tuaid.

Is amlaiḋ sin dono ro hordaiġtea cetcruṫ na firmaminti, uair amail bis a blaesc im uiġ, is amlaiḋ ata in firmamint im talmain inarisiḋ; ocus imacuairt dono focert a tomus, ocus ni tarsna tomustar.

Ocus ro ordaig in riġ iar sin da se pairti do beṫ indti, ocus da se mis ina nircomair, ocus uide mís do gne in gaċ pairt, conid hi cinn bliadna nos timċillenn. Se finistri caċa pairti diḃ sin tres in firmamint do ṫaiṫneṁ soillsi treiṫib, conid sesca ocus se finistri fil do ḟinistriḃ and, ocus comla glaine fri caċ finistir, co fil in firmamint na tren brat gemnaide ocus ina

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[1] *Twelve Miles.*—See Fontenelle, "Plurality of Worlds," where an account of the ancient belief on this subject is given.

[2] *Miles.*—The text is evidently corrupt; for uxx, we must read tri mile.

[3] *Sixty-six.*—Recte, seventy-two.

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the pale and the pure white; the gray and the dark-brown are between the pale and the jet black; the dark and the speckled are between the black and the purple. And thus there are two subordinate winds between each chief wind.

The same King also formed and measured the space from the earth to the firmament, and it is by this the thickness of the earth is measured.

He fixed after this the seven divisions from the firmament to the earth :—Saturn, Jupiter, Mercury, Mars, Sol, Luna, Venus.

The distance which he measured from the moon to the sun is two hundred and forty-four miles; the name of this is the nether-heaven without wind.

The measurement of the space which he left between the sun and the firmament is three times the above, as it has been measured by calculators; and this is the immovable Olympus which is called the third heaven.

The measurement of the space between the firmament and the earth is one thousand five hundred and twelve miles,[1] and the distance from the earth to the firmament is equal to that from the firmament to the *celestial* palace, three thousand and twenty-four miles,[2] besides *the thickness of* the firmament. And the distance from the earth to the latter is equal to the distance from the earth down to the depth of hell.

It was this King, that is, the King of heaven and earth—who separated the firmament from the great formless mass; and he ordained five zones in it—viz., a fiery zone (i.e., between the two temperate zones), and two frigid zones and two temperate zones, viz., a frigid zone to the south and a frigid one to the north.

And the first form of the firmament was ordained thus:—as the shell is about the egg, so is the firmament around the earth in fixed suspension; and in circumference its measurement is taken, and it is not in diameter it is measured.

And the *heavenly* King after this ordered it to be divided into twice six parts, and corresponding to them twice six months, each part to make a month, so that it is at the end of a year the circuit is complete. There are six windows in each part of them through the firmament to shed light through, so that there are sixty-six[3] windows in it, and a glass shutter for each window; so that the firmament is a mighty sheet of crystal and a protecting bulwark round the earth, with three heavens, and three heavens around it, and the

tonaiġ toraċta im talmain, co tri nimiḃ ocus co tri niṁe impi; in sectmaḋ imorro ro certaḋ i tri nimib. Ní he dono sin sosad aingel, aċt a beṫ amail roṫ imacuairt, ata dono ar in riṫ sin, .i. in firmamint ocus na seċt nairdrennaiġ, o ṫa in uair ro cruṫaigṫa.

Ros rann in riġ cetna i ndiḃ randaib dec, ocus do rat ainm do caċ rand fo leṫ; ocus ata fuaṫ caċa randa dib a timċell na firmaminte, conid dona delbaiḃ ainimnigther—.i. Aquair, Pisc, Arieit, Tauir, Gemine, Cansir, Leo, Uirgo, Libla, Scoirp, Saigetor, Capricornus. Conid iat sin in da rann dec ris i reiṫ grian ocus esca; conid triċa laiṫi ocus deċ nuaire ocus leṫ uair bis grian in caċ roinn diḃ sin, ocus a cuic dec ṫet in gaċ rinn.

I mis Enair dono bis grian i n-Aquair; i mi Febra bis grian i Pisc; i mis Marta bis i n-Airteit; i n-Aibril, i Tauir; i mis Mai bis i nGemin; i mis Iuin bis i Cansir; i mis Iuil bis i Leo; i mis Auguist bis i Uirgo; i mis Septimbir bis i Librum; i mis Octimbir bis i Scoirp; i mis Nouimbir bis i Saigitar; i mis Decimbir bis i Capricornus.

Itiat annsin in da rann deacc ris i reṫann grian.

A cuic dlegur do fis caċa lae do caċ intleċtaċ doneoċ bis fo graḋaib Eclaisi: laiṫi mis greine, ocus aes esca, ocus riṫ mara, ocus laiṫi seċtmaine, ocus feili naeṁ.—Finit.

Seanchus fear n-Ereann: cid condruitear? Comcuimne da tsean, tidnacul cluaise dia raile, dicetal file, tormach o Recht litre, nertad fri recht aicniḋ; ar ite tre n-ailce insein fris a n-astaiter breta in bethu.

Seanchus .i. cúis is sain fris na hoscuraib; ar ni tuicait act eolaiġ, .i. caing cain ingena .i. cas caingine, cuisa neitens, .i. Senchae fis na fer n-Eiriond, no senchaingne ḃfear n-Eirind.

Cid condruitear .i. ca cae nae ris i ratear; no cid ro cometastar in ní ris i raitir sencus sain; no [cid] ro cometastar sencas.

Bunad, ocus inde, ocus airbert conagar don focul is senchus. Bunaḋ do son a Ebra, soena a Greig; no suos a Ebra, ocus

seventh was arranged in three heavens. This *last*, however, is not the habitation of the angels, but is like a wheel revolving round, and the firmament is thus revolving, and also the seven planets, since the time they were created.

The same King divided it into twelve divisions, and gave a name to each division respectively; and the figures of the divisions are set each in its own place around the firmament, and it is from these figures they are named—i.e., Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus. And these are the twelve divisions through which the sun and moon run; and the sun is thirty days ten hours and a half in each division of these, and on the fifteenth it enters each division.

In the month of January the sun is in Aquarius; in the month of February the sun is in Pisces; in the month of March the sun is in Aries; in the month of April in Taurus; in the month of May it is in Gemini; in the month of June it is in Cancer; in the month of July it is in Leo; in the month of August it is in Virgo; in the month of September it is in Libra; in the month of October it is in Scorpio; in the month of November it is in Sagittarius; in the month of December it is in Capricornus.

These are the twelve divisions through which the sun runs.

There are five things that should be known every day to every intelligent person who has ecclesiastical orders: *viz.*, the day of the solar month, the age of the moon, the flow of the tide, the day of the week, and the festivals of saints. Finit.

The Senchus of the men of Erin: What has preserved it? The joint memory of two seniors, the tradition from one ear to another, the composition of poets, the addition from the law of the letter, strength from the law of nature; for these are the three rocks by which the judgments of the world are supported.

The Senchus, i.e. a question which is difficult to the ignorant; for none understand it except the learned, i.e. beautiful, loveable question, i.e. 'cas caingne,' a shining question, i.e. the old road to the knowledge of the men of Erin, or the old contracts of the men of Erin.

What has preserved it, i.e. what fine science is so called; or how was the science which is called the Senchus preserved; or how was the Senchus preserved.

The root, and meaning, and import of the word 'Senchus,' are required. Its root is the Hebrew 'son,' the Greek 'soena;' or the

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suene a Greig, rattio a Laiten, Dliġeḋ a Gaoidelg, ocus dliġeḋ a oirbert.

A inde, a indaithmeaċ, a ṫaithmeach a inde in ḟocail is sencus: Senchus, .i. sen chai fis fer n-Eiriond, no na sen, .i. cai, conair, conuir ḟis na sen. Amuil tiagar ar conuirib imda do chum prim airis, is amlaid tiagur ar dliġeḋ an tsencasa, dfis eolus cacha caingne:—Déismireċt ar ini is cae conuir;

Gilla domainic ar cae,
Ocus a gilla nogadlig finda.

No sencas, .i. sen cae fis na sen, tech fis na sen. Amuil ditnes in tech nech ar fuaċt ocus ar doinind, is amluid sin ditneas dliged ocus eolus an tsenchusa nech ar indliġeḋ ocus ar aneolus cach caingne; ocus deismireċt [ar] an ni is cae teċ:—

“Cerċai, muillend, caill feḋa.”

No sencus .i. senċuis, cuis, tucait, .i. tucait fis na sen. No senċas, .i. in sen fuil and on ni is senex sen [ata;] ocus in cas fuil and oní is custodia, .i. comet dligid na sen. No senċas, .i. sencaiss, cais, caingen, senċaingne fer n-Erenn ata and. No senċus; in sen fuil and is onní is senex [ata] ocus in cas fuil and onni is casuss, barr, .i. senbarr dligid fer n-Erend. Dliġeḋ tarcas no tacmainges tar caċ ndligeḋ dliġeḋ in tsenchasa; amail tacmainges barr in craind tar bun in craind, is amlaid sin tacmainges dliged in tsenċasa tar caċ ndliġeḋ.

Fenchas in focul fein, finechai, caei fis na fine, .i. conair fis na fine, no na fene. Ocus fene o Fenius Farsaid. Desmireċt air:—

“Feni o Fenius asbertatar” ⁊rl.

Ocus a cendfoċrus iń focail do rigned and, .i. es tallad as ria nes. Deismireċt airside, amail a duḃairt in file:—

“Fegsat filid Fail i fos
“Fenċas co feiġ la Fergus;
“Ma iar mal cach maine imach,
“Do roisce daine Dubṫach.”

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[1] *All the men.* In the Leabhar Gabhala of the O'Clerys, p. 55, the whole of this quatrain is given—

“Feini ó Fenius ad breta bri go boċta,
Gaoiḋil o Gaodal glas ad garta Scuit ó Scota.”

See also the Duan Erinneach, line 69.—Irish Nennius.

Hebrew 'suos,' which is 'suene' in Greek, 'ratio' in Latin, 'dlighedh' in Irish, and law is its import.

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Its analytic composition, its resolution according to the meaning of the word 'Senchus:' 'Senchus,' i.e. 'sen chai fis' (the old road to ~~knowledge) of the~~ men of Erin, or of the ancients, i.e. 'cai,' a way,

s. As people go by many
o the law of the Senchus
re is an example *to show*

way ('cae'),
l to the fair."

ld house of the knowledge
se of the knowledge of the
ainst the cold and inclem-
e of the Senchus protect
norance of each contract;
means house:—

wood of trees."

i.e. the cause of the know-
n' which is in it is derived
it is from the word 'cus-
cients. Or, 'senchas,' i.e.
ntract of the men of Erin.
om the word 'senex,' and
asus,' top, *i.e.* the old top
of the Senchus is a law
he top of a tree overtops
ps every law.
ai fis,' *i.e.* 'caei fis na fine,'
e, or of the Feini. And
. An example of this:—
lled," &c.
in the word, i.e. 'f' was
hus given by the poet:—

"The poets of Fail here look upon
"The Fenchus as the work of Fergus;
"But if it be viewed as regards the chief of the work,
"Dubhthach was above all the men."[1]

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Cid armad consain do berar i tosach in focail is senchus itir? [cid] naċ guiṫaigthi tucad and? Coir am i nderna, uair eis fuil i tosach in focail is soiscela, no is ainnm do Crist Sother.

Cid cumad sencas fer n-Erenn ad beruid ris, uair naċ mo ata aisneis do dliged fer n-Eirend and na do dliġed ban? Coir eim a ndebairt som and, airechus do taḃairt don rand is uaisli and ar tus, .i. don mascul, uair Cristus caput uiri, uir caput mulieris, Crist is cend dfir, ocus fer is cend do mnai; ocus uaisli in fer inas in ben, ocus ar onuaislidetaid ro taiselbad he i leiṫ ris in fer.

Cia maċtnugaḋ do rone sencus fer n-Erend do rad ris i tir? Ar meit do maiṫaib fer n-Erenn do bui 'ca denam; ocus noċ do cenel eile do hordaiged, aċt dferaib Eirend. Is aire i derar Sencas mor ris ḟos, ar meit do maiṫib fer n-Erenn ro bui ga denam. Ocus ni uime ad berar Sencus mar fris, sencus aile do beṫ and itir; no cia no beṫ ṡencus aile and oc na sencaidaib, no oc na filedaib, is bec caċ senċus dib i n-aiṫfegad sum, ar a n-etarbaige iar firinde, ocus ar uaisli in luchta do riġne e.

Ocus a cind noi mbliaḋan iar tiaċtain Patraic i n-Erind is and tairnic in senċas uile do denam. [Patraic ocus Beinoin, O'D. 8. ocus Cairnech uil ac Tuilen, is iat ro scribustur i cailc liubuir da marṫuin dferuib Erund.]

Iar seanchaidib na Gaedilgi annso anuas. Iar senċus in ecna imurro so sis.

Sencus dono, a sen fil ann is onni as senex ata, ocus a cas fil and is [onní is] causa, .i. tugad, .i. sen tugaid innsin ó cein mair. No dono a sen fil ann is oni is sensus, ciall; a cas fil

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[1] *Senchus Mor*, i.e. the great Senchus.—There is a tract preserved in the Book of Ballymote, called 'Senchus Beg,' a name evidently applied to it to distinguish it from the 'Senchus Mor.' In C., 762, the following reason is given for the name 'Senchus Mor:'—

"It is *called Senchus Mor*, not because it contains a great deal of matter, but on "account of the great number of the men of Erin who were at the making of it, "and at the arranging of it; *in the same way* as every place where Patrick used to "remain on Sunday is called 'Domhnach-Mor' (great Lord's *day or Sunday*), i.e. "from the number of the hosts who used to be about him, and used to give him "great gifts. 'Domhnach Beg' is not to be found at all."

In like manner there are many churches called 'Domhnach Mór' (great Lord's *house or church*) to be found throughout Ireland; there is not a single church called 'Domhnach Beg' (little Domhnach), to be met with, nor is any mention of one to be found in the lives of Patrick, or any other Irish document. From this remark-

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Why is it a consonant that is placed at the beginning of the word 'Senchus?' why was it not a vowel that was placed there? This was properly done, indeed, because 's' is at the beginning of the word 'Soiscela' (gospel), or because 'Soter' is a name for Christ.

What is the reason that it is called the Senchus of the men of Erin, as it does not treat more of the law of the men of Erin than of the law of the women? It is proper, indeed, that it should be so called, that superiority should be first given to the noble sex, i.e. to the male, for "Christus caput viri, et vir caput mulieris"—Christ is the head of the man, and the man is the head of the woman; and the man is more noble than the woman, and it was on account of man's dignity it was ascribed to him.

What consideration caused it to be called the Senchus of the men of Erin? The number of the chiefs of the men of Erin who were at the making of it; and it was not to any other race it was ordered *to compile it,* but to the men of Erin. It was also called Senchus Mor,[1] from the great number of the chiefs of the men of Erin who were at the making of it. And it was not called Senchus Mor, because there was another Senchus in existence; or, though there should have been another Senchus with the Senchies, or with the poets, every one of them was small in comparison with this, because of their uselessness after the *introduction of* truth, and because of the dignity of the people who composed it.

And it was at the end of nine years after the arrival of Patrick in Erin that the Senchus was completed. Patrick, and Benen, and Cairnech who is *buried* at Tuilen,[2] were they who wrote it in a chalk-book[3] to preserve it for the men of Erin.

From the historians of the Irish the above has been taken. The following is from *the writers of* the history of philosophy.

'Senchus:' the 'sen' which is in it is derived from the word 'senex,' and the 'cas' which is in it is from the word 'causa,' a cause, i.e. this is an old cause from time remote. Or, the 'sen' which is in

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able fact, the commentator persuaded himself that 'Senchus Mor' was similarly named, without any reference to a 'Senchus Beg.' And it is probable that this may have been the case in this commentator's time; but we have had a law tract called 'Senchus Beg' at least since 1395, when the Book of Ballymote was compiled.

[2] *Tuilen.* Now Dulane, near Kells, in Meath.

[3] *Chalk-book.*—There is no notice of this fact in any other copy but that preserved in O'D. 3, 4. The word may be translated, white-book. The parchment or vellum used by the Irish was prepared with chalk.

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ann is oni as caistigatur, .i. timairgṫiġ, .i. ciall timairgṫiġ gaċ raeda ina dliġeḋ. No dono a sen fil ann is oní i[s] sueni a Greic, ocus ratio a Laitin, ocus dliġeḋ a Gaedilg; ocus a cas fil ann, is oni is custodia, .i. comed, ata, .i. dliġeḋ comeda gach aín insin. Ocus in dliġeḋ sin is e frém ocus bunad as a n-ḟasa gaċ fis, ocus is di as ainm don poisi ocus don brig aicenta o tuirmeḋ ainim caċ réd dligṫiġ. In cuingid imurro iarsuidi; is do is ainm don torad ocus don dath, do gní in ainim ic iarraiḋ gaċ raeta. In fis imurro iarsuidi; is do is ainm don torad ocus dond errlaime asas donn iarraid, co facaib a fuilleċt is in etergna; aċt nama is do gres marus dligeḋ an etargnaithe, ocus ní do gres marus dliġeḋ in cuinchi. Ocus ciḋ in fis dono, ní do gres marus, uair amail aithnes foraiṫmet, ocus ní beriḋ dermud eisiḋe co minic.

Comcuimne da trean, .i. in da eolach, .i. cinnus do bearar in cuimne ón trin don trin eile. Issed is comrair taiscedo and in cuimne, cus an ni cometar inti; no coma deċbir comrair taisceda and an cuimne, ocus comaḋ eḋ bus senċus and an ní comedtar inte, .i. caċ sen oca tidnacal da alaile, amail asberar "tidnaic sen do trin;" no Sen mac Aigi, ocus Sencha mac Aililla, mic Coil Cloin; is leo ro marustar bretha, .i. na senfileḋa, ocus it he ro ordaiġestar cetarsliċt [atgabala] is in dail oc Uisnech; no is caċ sen oca tidnacal dia laili. "Tidnaig sen do sen," .i. maigistar do deisgipal, ocus is eiside ni ima comai do nach ailiu, .i. cuimne cumaide do bí ac in dá Sen, ac Sen mac Aige, ocus ic Senċa mac Ailella; i te in da sen imraiter sund, uair deiriud febtana Sin mic Aige tarraid Sencha mac Ailella, isin ris i ráiter Senċas Sin; no ro cometastar Sencus.

Tidnacul cluaise dia raile, .i. tidnucul atai in glefisa dia imcoimet, .i. caindell atai in gléfisa .i. caċ dia imcomét, .i. tidnacul glefesa o cach dib da ċeili, o Rossa ocus o Dubtach ocus o Fergus; no[i]s accu sin ro bui in glefiss eile, .i. recht litri; no glefessa in maigistrech dia raile, don deiscibul; no indae do indell i cul i comet is ni ris raiter senchas, .i. tai indil col in clofes, .i. aindil atai a cul, a comet, (.i. ar

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[1] *Joint-memory*, comcuimne.—In O'D. 13 is given a Latin derivation of this compound word as follows:—"The 'com,' which is in 'comcuinne,' is the same as 'cuma,' i.e. equal memory; 'cuma' quasi 'communis,' 'cuimnes' quasi 'communio,' i.e. strengthening."

[2] *Seniors*, or men whose names began with *Sen*.

it is from the word 'sensus,' sense; the 'cas' which is in it is from 'castigatur,' i.e. corrected, i.e. the correcting sense of every thing in its law. Or, indeed, the 'sen' which is in it is from the Greek word 'sueni,' which in Latin is 'ratio,' and in Irish 'dlighedh;' and the 'cas' which is in it is derived from the word 'custodia, keeping, i.e. the law of keeping every one. And this law is the root and stock from which grows every knowledge, and from it its name is given to the power and natural force from which the name of every lawful thing is drawn. Now, the seeking after this: from it name is given *to* the fruit, and to the colour, *i.e. inquiry* which the mind makes in the seeking after every thing. The knowledge now after this: from it is derived the name for the fruit and for the preparedness which grows from inquiry, so that it leaves its impression on the intellect; but only that the law of the intellect exists always, and the law of inquiry does not exist always. And as to knowledge, it does not always subsist, for though it is committed to the memory, it is overtaken often by forgetfulness.

From the joint-memory[1] of two seniors, i.e. of two learned men, as the memory is conveyed from one old man to another. The preserving shrine is the memory and what is preserved in it; or the true preserving shrine is the memory, and the Senchus is what is preserved in it, i.e. every senior conveying it to the other, as is said, "the tradition of old to old;" or, Sen mac Aige and Sencha mac Ailella, son of Coil Cloin, it is by them the judgments lived, i.e. the old poets, and these were they who ordered a fourfold division of distress at the meeting at Uisnech; or, it is every individual old man transmitting it to the other. "The tradition of old to old," i.e. of the master to the disciple, and this is the thing which is communicated to another, i.e. the common memory, *or facts preserved in the memory* of the two seniors,[2] i.e. Sen mac Aige and Sencha mac Ailella; they are the two Sens who are mentioned here, for it was the philosophic knowledge which Sen mac Aige had when an old man that Sencha mac Ailella learned, from which it is called Sen's Law; or *it is so called* because he preserved the Senchus.

Tradition from ear to ear, i.e. the transmission of bright knowledge to preserve it, i.e. the lighted candle of bright knowledge, i.e. each preserving it, i.e. the conveyance of bright knowledge from one of them to the other—from Rossa, and from Dubhthach, and from Fergus; or, it was they who had the other bright knowledge, i.e. the written law; or, the bright knowledge of one master to another, *i.e.* to the disciple; or, the repository in which is arranged to be stored up and preserved[3] what is called Senchus, i.e. the storehouse in which this famous knowledge was arranged and treasured up for preservation; for hearing is conveying.

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[3] *Preserved.*—In C. 764 and O'D. 14, Tiḋnacul cluaise is explained innill totanach imcoiméd, ocus ní cluas do n-ionuiḋ acht istrea do niḋnaċur, ocus is í fruisnindle, i.e. retentive medium of preserving knowledge, and it is not the ear that conveys it, but it is through it it is conveyed, and it is the ministering organ.

is tochanach in t-eistecht). [Cluaisi], .i. clofesa, .i. in fesa ro comlai in maigistir dia raile; cluaisi .i. i cluais in deisgipuil; cluaisi, .i. cluinsin, .i. clufis ind so, no eistecht in so dia raile.

Dicetal file, .i. issed ro cometar and dicetul na fileḋ, (.i. i lecaib .i. Fergas file, ocus Dubṫach macUi Lugair dicitur hic), .i. ic Ros, saí Berla Feine, ocus ic Dubtaċ, sai litri, ocus ic Fergus, sai filiḋeċta. Is ni fir a raiter senċus sin, 7rl, .i. in adbul cantain dligtheċ ro bi ac na filedaib, ac Ross ocus ac Dubthaċ, ocus ac Fergus is ni fir raiter sencas sin; no ro cometastar sencas; no sicipe file do rat suainemain fai ria Patraic, ro marastur co tairfenta do Patraic. Ised is comrair taisceda and, in filiḋeċt cus a ni cometur innti; no comaḋeḋ bu comrair taisceda ann, in filideċt, ocus comadeḋ bu senċus ann, in ni cometur indti.

Tormach o recht litre, .i. o reċt fetairlaicṫi ocus o Nuriadnaise, .i. tuilleḋ fris do canoin, .i. toirmoigṫi, .i. ro toirmed dam a dirgidetu litri in fir ro cometar and, .i. cuiḃriuġaḋ fri breiṫir nDe, ocus ata a scribenn, i. canoine, .i. a toiriṫin co moċ o dirgidetaiḋ na litri ro bui cus in triursa, Patraic, ocus Benein, ocus Cairneċ, .i. forbann raċta do cur ass, .i. oculus pro oculo, ocus fuilleḋ a nesbaḋ ocus a n-anforlaime dullmuġuḋ. Iseḋ is comrair taisceda and, in litir cométar indti; no cumaḋ eḋ bu comrair taisceḋa ann, in litir, ocus comad ed bu senċus ann, in ni cometar innti. Corus Ecluisi o tuait ocus tuaiti o Ecluis, is ni fir a raidter seanċas sin; no, ro cometustur senċas.

Nertad fri recht aicnid, .i. soḋ fri nert and sin, anad roibe isin ceṫarḋa toisech romaind, roim "nertad fri aicned," .i. in ni na tainic no na tudchad fri breiṫir nDe, don aicneḋ as a mberdis na genti a mbreṫa, iseḋ do fuc i senchas, .i. a ṫinnto co nertmar in fesa ro cometar and cona imtormach do reir diriataiḋ aicnid na fer; no a nert sodu co nertmar do reir dirgidetaiḋ aicnid Adaim, do Laegaire, ocus do Corcc, ocus do Daire, uair is seḋ ro bui do réir aicnid Adaim, cutrumuġad na cinad. Is ní fir a raidter senċass sin; no, ro cometustar senċass. Iseḋ is comrair taisceda and, in t-aicneḋ cus ani cometar and; no comaḋ bu comrair taisceda and in t-aicneḋ; no comaḋ eḋ bu senċus and in ní cometar and.

Ar ite tré n ailce insein fris artaither bretha in bethu, edon in dicetul, no tre n-ailci, .i. "dicetul fileḋ," tormaċ o reċt

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[1] *Thread of poetry*, suainemain fai, i.e. whoever was the poet that first linked the judgments together in one consecutive poem, they lived down to the time of St. Patrick, to whom they were exhibited. In C. 764, the reading is no Sicip hé filid do rad dichetal fo breṫa co ro marastar co tarfénta do Patraic, i.e. or whoever was the poet that put the judgments into poetry, they lived until exhibited to Patrick.

The same copy adds at the end of this article, diċetal filid .i. ro coméd dono in adḃal ċantain do radsad na filiḋ i lecaib, i.e. ‘Dichetal filidh,’ i.e. the great recital preserved it which the poets inscribed on flagstones.

Compare this statement with what Giraldus Cambrensis says of ancient Irish history: "sed forte in aliquâ materiâ inscripta, lapidea scilicet vel lateritiâ (sicut de

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Cluaisi,' i.e. 'clo-fhesa,' i.e. *the receptacle* of the knowledge which the master conveys to another; 'Cluaisi,' i.e. in the ear of the disciple; 'Cluaisi,' i.e. 'Cluinsin,' i.e. this is 'Clufis,' or this is hearing for another.

The composition of poets, i.e. what is preserved here is the composition of the poets (i.e. in inscriptions,[a] i.e. Fergus the poet, and Dubhthach Macua Lughair, are here alluded to), i.e. by Ross, a doctor of the Berla Feini, and by Dubhthach, a doctor of literature, and by Fergus, a doctor of poetry. This is called Senchus, &c., i.e. the great lawful recital which the poets had—i.e. Ross and Dubhthach and Fergus—is what is called Senchus; or they preserved the Senchus; or whoever was the poet that connected it by a thread of poetry[1] before Patrick, it lived until it was exhibited to Patrick. The preserving shrine in this case is the poetry with what is preserved in it; or the preserving shrine is the poetry, and the Senchus is what is preserved therein.

[a] Ir. *on Flagstones.*

Addition from the law of the letter,[2] i.e. from the patriarchal law and the New Testament, i.e. addition to it from the canon, i.e. increase, i.e. it was added to from the rules preserved in the written law, i.e. it was harmonized with the word of God, which is written, i.e. the canon, i.e. it was soon corrected by the just rules of the letter, which these three had, *viz.*, Patrick and Benen and Cairnech, i.e. the over-severity of the law was taken from it, i.e. "an eye for an eye;" and its defects were supplied and its crudities were removed. The preserving shrine is the letter which is preserved in it; or, the preserving shrine is the letter, and the Senchus is what is preserved in it. The right of the church from the people, and of the people from the church, is called Senchus; or, they preserved the Senchus.

Strength by the law of nature, i.e. to turn to strength what is in the first four matters before mentioned, *i.e.* before "strength by the law of nature," *i.e.* such part of *the law of* nature, from which the Pagans passed their judgments, as did not or could not agree with the word of God, is what was taken from the Senchus, i.e. to return mightily the knowledge which was preserved therein with an increase of it according to the rules of the nature of men; or, to change its strength mightily according to the rules of the nature of Adam, by Laeghaire, and Corc, and Daire, for the balancing of crimes was the thing dictated, according to the nature of Adam. And this is what is called Senchus; or, it is it that preserved the Senchus. The preserving shrine[3] is nature and what is preserved in it; or, the preserving shrine is nature; or, the Senchus is what is preserved in it.

For these are the three rocks by which the judgments of the world are supported, i.e. the composition, &c., or the three rocks are "the composition of the poets," "addition from the written law," "strength from the law

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"arte musica legitur ante diluvium) inventa istorum memoria, fuerat reservata." See Ann. 4 Mast., ed. J. O'D. A.M. 2242, note *b*.

Addition from the law of the letter.—There seems to be a defect in the text here. It should probably be "increase and diminution from the written law." The allusion is to what Patrick added to the Pagan Irish laws from the Gospel, and what he removed of the over-severity of the Mosaic law—an eye for an eye, &c.—which the old Irish are said to have learned from Cai Cainbhrethach. Patrick purged the Irish laws of the severities of the law of Moses, as well as of Pagan Irish superstitions, and reduced them to harmony with the Gospel of Christ.

[3] *Preserving shrine.*—Conaiꞃ is in original, but it is wrong.

litri, nertaḋ fri reċt aicnid, .i. cinmoṫa senċas, .i. uair is iat sin ailċi nemcumsċaieċa ris a nastaither breiṫemnus do breiṫ d'aittrebtachaib in beṫa; ocus biṫ sin ar aiṫrebachaib, amuil atá id quod continet pro eo quod continetur; ocus is é cuit and ara and, uair adrubramar romaind, diċetul fileḋ, cormaċ ó reċt litri [⁊rl.] .i. no ar ite and so ro raidis tre nailċi nemcumscaiċi na cuimcither do cumscuġaḋ a n-Erinn, ocus is forru do astaither cid breṫa isin domun uili; no dono, ar ite and so anuas na tri ail oig for a tarrairster breithemnus an domain uili, .i. fili, ocus litir, ocus aicnid.

Is and ro hairled rig ocus aithech, rigan ocus amrigan, saor ocus daor, sothcedach ocus dothcedach, sona ocus donai.

Is and ro airled dire caich fo miad; ar ro bui in bith i cutruma conid tainic Senchas Mar.

Is a Sencas Mar ro airled comdire do rig ocus epscop, ocus aige rechta litre, ocus suad filed forcan di cendaib forosna, ocus do briugad direnar cetaib, oca mbi caire ansic co na thochus techta.

Is a Senchas Mar conamus ar na ructha maith do ulcc, ocus olc di maith.

Is a Senchas Mar ro airletha na cetheora cana:— cain iarraid, cain saerraith, cain aicillne, cain lanamnusa techta; Asdud caich hi coruib bel, ar ro bui in bioth i mbailiuth mani astaitis cuire bel.

Is and ro hairled, .i. is in Senċus ro heraluaided. Rig, .i. onni is regendo, follamnuġaḋ; no onní is rectitudine. Aithech, .i. inti diana coir aiṫi fiach, .i. ic fiach fris in riġ, .i. a saerceili ocus a daer-ceili, ocus a tuatha olcena, .i. ni aithech grad feini arbeir sund, .i. aiṫeċ feich inbleoġain air. Rigan, .i. uirre uodéin, .i. cétmuinntir comceneoil, .i. comad ben rig Erenn, .i. gein is coir do riġ. Amrigan, .i. am so

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of nature," i.e. besides the Senchus, i.e. for these are the immovable rocks by which is sustained the judgment which is passed on the inhabitants of the world; and the world is put here for its inhabitants, as that which contains for that which is contained; and the force of the "for" here is, because we have mentioned before "the composition of poets, the increase from the written law, &c.;" i.e. or these which I have mentioned are the three immovable rocks which cannot be removed in Erin, and on which are supported all the judgments of the world; or else, these above mentioned are the three perfect rocks on which the judgments of all the world are sustained, i.e. poet, letter, and nature.

In it were established *laws for* king and vassal, queen and subject,[a] chief and dependent, wealthy and poor, prosperous and unprosperous.

In it was established the 'dire'-fine of each one according to his dignity; for the world was at an equality until the Senchus Mor was established.

In the Senchus was established equal 'dire'-fine for a king, and a bishop, and the head of the written law, and the chief poet who composes extemporaneously, and for the brewy, who is paid 'dire' for his hundreds, and who has the ever-full caldron and his lawful wealth.

In the Senchus Mor it was provided that good should not be assigned to bad, nor bad to good.

In the Senchus Mor were promulgated the four laws:—the law of fosterage, the law relating to free tenants, and the law relating to base tenants, the law of social relationship; *also* the binding of all by verbal contract, for the world would be in a state of confusion if verbal contracts were not binding.

In it were established, i.e. in the Senchus Mor were established. King, 'righ,' from the word 'regendo,' by governing; or, from the word 'rectitudine,' by rectitude. Vassal, i.e. he for whom it is proper to pay debts, i.e. to pay debts for the King, i.e. the free tenant and the base tenant, and the laity in general; i.e. it is not the vassal of the inferior grades that is mentioned here; i.e. the vassal ('aithech') is so called, because the debts of his kinsman were visited upon him. Queen, i.e. this is her own proper name, i.e. a first wife of equal family, i.e. the wife of the king of Erin, i.e. a woman who is fit for a king. Subject ('Amhri-

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[a] Ir. *non-queen.*

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diultaḋ, conaċ cóir do rig [aċt is d'aitheċ as cóir], a taiṫmeċ as coir. Saor, .i. grad flata. Daor, .i. grad feine. Saor ocus daor, .i. cinntech ar ecinntech sin ar na uile daine i Senchas Mar. Sothcedach, .i. socoṫaċ, .i. sothbiadach, .i. soaiḋ do biad do fagbail ar conair, .i. coṫ cibum, .i. biaḋ [is] in berla, amuil asberar "coṫuġaḋ na n-indile." Dothcedach, .i. doaiḋ do biad dfagbail ar conair, .i. tedgais i mbiad dottacad aice. Sona, .i. soana aice i tig, no i claind. Donai, .i. doana aici im tochus i tig, no cin claind; uair do gabar in saer sotcedaċ dobiaṫach sona; ocus do gabar in daer dotcedaċ dobiadaċ, dona. Do gabar imurro in saer dotcedaċ dobiadaċ dona; ocus do gabar in daor sobiadaċ sotcedach sona; inas fearr do dainib saer soṫċedach sona; in as mesa do dainib dofer doṫċedaċ dona.

Is and ro airled dire caich fo miad, .i. is and ro heraluaideḋ eneclann do cach fo uaislidetaid, .i. fo airilleḋ, ocus indracus, ocus iona. Ar ro buí in biṫ uile i cutruma, .i. ar ro bui in biṫ uile i cutruma aneolais no indligid co táinic cais mor na sen, .i. "laim i laim, ocus cois i cois;" no cert caich amail a nert, .i. cin fis corusa creitme; no i cutruma eirci, .i. cert caich amail a nert; no i cutruma anfis; no is é aneolus do buí and, cert cáiċ amail a nert, .i. i cutrumus eneclainni d'isel ocus d'uasal; no i cutruma écreitme. Is é cuit in ar and uair adrubrumair romainn, "diri caich fo miad," .i. ar ro bui luċt in beṫa, .i. na h-Erenn, hi cutruma, cona fetatar a tréidi; ar no tabarṫa eneclann do cach co tainic a tabairt i senċas, .i. airilleḋ, ocus indrucus, ocus iona. No dona, ro bu cutruma ac luċt in beṫa nert ocus cert, .i. nert na curud ocus cert na rig ocus na fileḋ, ocus na mbriugaḋ, .i. im comeneclann doib co tainicc a tabairt i senċus, "eneclann do cach fo tochas."

Is a Senchas Mar, .i. ar a lin d'feraib Erenn ro bui oca denam, ocus ni hi Senchas bec frisailither, .i. ro heraluaide. Comdire do rig ocus esscop, .i. comeneclann do rig tuath ocus d'esscop, .i. eclaisi rig tuat, ocus pennait d'imarcraid do. Esscop, .i. co comarṫa no cen comarṫa.

Aige rechta litre, .i. don ogae 'ca mbid diriatai na litri, no fer oiges co hog dirgetaiḋ na litri, .i. fer leiginn eclaisi rig tuat.

Suad filed, .i. in sui file da fursannadand no da faillsigend imad a sofesa (.i. do fuararscaib a soas) co ndenand rand can smuaineḋ, .i. cen imradud, in tollam fileḋ iar na uirdned ag rig tuath.

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[1] The Irish for the words in this parenthesis is written in the margin of the manuscript.

[2] *Senchus Bec.*—Here the commentator clearly contradistinguishes the 'Senchus Mor' from the 'Senchus Bec;' compare with note at page 34, supra.

[3] *Territories.*—See O'Flaherty's West Connaught, pp. 1–3, where he says that the territory of West Connaught, or Ui Briuin Seola was conterminous with the diocese of Annaghdown.

gan'), i.e. 'amh,' a negative, *i.e.* that she is not fit for a king, but only for a vassal, and that it is right for him to divorce her. **Chief**, i.e. of the chieftain grade. **Dependent**, i.e. of the inferior grades ('Saer,' and 'daer,' i.e. certain, for uncertain, are applied to all men in the Senchus Mor.)[1] **Wealthy** ('Sothcedach'), i.e. well supporting, i.e. food supplying, i.e. it is easy for him to get food on a journey, i.e. 'coth,' means food in the Bérla-*Feini*, i.e. 'cibus,' as it is used in 'cothughadh na n-indile' (support of the cattle). **Poor** ('Dothcedach'), i.e. he has a difficulty in getting food on a journey, i.e. houses in which he has a difficulty. **Prosperous** ('Sona'), i.e. 'so-ana,' i.e. he has a goodly wealth in his house, or in children. **Unprosperous** ('Donai'), i.e. 'do ana,' i.e. he has no goodly wealth in his house, or no children; for we find *such examples as* "The free, wealthy, hospitable, prosperous person;" and we find "The unfree, indigent, inhospitable, unprosperous person." We find also "The free, indigent, inhospitable person;" and we find "The unfree, inhospitable, wealthy, prosperous person." The best of men is the free, wealthy, prosperous person; the worst of men is the indigent, unprosperous, unfree man.

In it was established the 'dire'-fine of each according to his dignity, i.e. it is in it was promulgated honor-price for each person according to his dignity, i.e. according to his desert, and worth, and purity. **For all the world was at an equality**, i.e for all the world was at an equality of ignorance or injustice until the great 'cas,' (or law) of the seniors, came *to be established*, i.e. "hand for a hand, foot for a foot;" or, each person's right was according to his might, i.e. *men were* without the knowledge of the true law of religion; or, at an equality of 'eric'-fine, i.e. the right of each person being according to his might; or, at an equality of ignorance, or the ignorance which prevailed was the right of each one according to his might, i.e. equality of honor-price to low and high; or, at an equality of irreligion. The force of the "for" is, because, we said before, "the 'dire'-fine of each person is according to his dignity," i.e. because the people of the world, i.e. of Erin, were at an equality, so as not to know the three things; for *the same* honor-price had been given to all until it came to be given according to the Senchus, *which regulated it* by desert, and worth, and purity. Or, might and right were at an equality with the people of the world, i.e. the might of the champions and the right of kings and of the poets, and of the brewys, i.e. equal honor-price had been given to them until honor-price came to be given according to the Senchus to each person in proportion to his wealth.

In the Senchus Mor, &c., i.e. *it was so called* from the great number of the men of Erin who were at the making of it, and it was not in the Senchus Bec.[2] **It was established**, i.e. was promulgated. **Equal 'dire'-fine for a king and a bishop**, i.e, equal honor-price to the king of territories and the bishop, i.e. of the church of a king of territories;[3] but the bishop has penance as excess. **Bishop**, i.e. with a sign or without a sign.

The head of the written law, i.e. the chief professor who has the just rule of the letter, or a man who perfectly explains the just rules of the letter, i.e. the lector of the church of the king of territories.

The chief poet, i.e. the learned poet who explains or exhibits the great extent of his knowledge (i.e. who tests his knowledge) by composing a quatrain without thinking, i.e. without studying, i.e. the 'ollamh'-poet *did this* after his appointment by the king of territories.

INTRODUCTION. Indiu is do cendaib colla tall, co findud slondud truit beos. Ocus is amlaiḋ do nither son;—.i. in tan adċid in filid in duine anall ina doċum, no in.tadbur, do gnid comruc do focetair do cendaib a cnama, no a menman cen scrutain, ocus is imale no canaḋ ocus do gnid. Ocus is iar nuafiadnaise in sin; ocus ni amlaiḋ son do bui ria Patraic, aċt do bered in file aurland fors in colainn no fors in cend, ocus ro.finnad a ainm ocus ainm a athar ocus a mathar, ocus do finnad caċ anfis do cuirṫea ċuice, co [cend] nomaide do dala no tri; ocus is Teinm Laega, no is Imus Forosna isin, ar is inand ni do faillsigṫea treoṫa; ocus ba sain imorro aṁail do gniṫea ceċtar de, .i. sain cinel nudbairt do gniṫea oc ceċtar de.

Ro indarb Patraic imorro an treide so o naib filedaib, in tan ro cretset, uair rob anidan, ar ni denta Teinm Laega, na Imus Forosna, gin udbairt do deib idal ocaib. Ni hed din foracaib acu iar sin ni oca mbeṫ udbairt do diabal, uair rob idan [ina cerd]. Ocus ro facaib acu iar sin [dicetal do cendaib, ar is forcraiḋ fois ocus fritġnaṁa fodera son ro leceḋ do naib fileadaib; ocus] genelaige fer n-Erenn, aisti caċ aircedail, ocus duili sluinnti, ocus duile feda, ocus celuġaḋ co laidib, .i. seċt caecat la hollamain, ocus tri caecat co leṫ la hanruṫ, octmogat la cli, sesca la cana, caeca la dos, ceṫraċa la mac- C. 767.

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[1] *The poet used to place his staff.*—An example of this kind of poetical inspiration is given in Cormac's Glossary, in voce *Coire Brecain*, where the blind poet, Lughaidh Dall, is introduced as discovering the name of a certain lap-dog by poetical inspiration. The blind poet came to the estuary of Inbher Bece, near Bangor, and his attendants finding the bare skull of a small animal upon the strand, asked the poet, whose skull it was. He desired them to place the extremity of his wand upon the skull, which being done, he said:

"The tempestuous waters, the waters of the vortex
"Destroyed Brecan: this is the skull of Brecan's lap-dog,
"And but little of greatness here remains,
" For Brecan and his people were drowned in the vortex."

[2] *A minute.*—De is in the original, but it is incorrect—it should be cend; the right reading is inserted from Cormac's Glossary, voce imbas forosna.

[3] *Two or three.*—In C., 767, the reading is, co de unius uel duorum uel trium plus minusue, i.e. for a minute or two or three, more or less. C., 768–9, gives here an instance of the kind of poetical incantation called Teinm Laegha, as performed by the celebrated Finn mac Cumhaill. In Cormac's Glossary, voce Imbas forosna, the text is much better, thus, "co cend nomaide no a do no a tri," i.e. to the end of a minute or two or three. In the latter work, the manner of performing the Imbas

At this day it is by the ends of his bones *he effects it*, and he discovers the name by this means. And the way in which it is done is this:—When the poet sees the person or thing before him, he makes a verse at once with the ends of his fingers, or in his mind without studying, and he composes and repeats at the same time. And this is after *the reception of* the New Testament; but this is not the way it was *done* before Patrick's time, but the poet placed his staff[1] upon the person's body or upon his head, and found out his name, and the name of his father and mother, and discovered every unknown thing that was proposed to him, in a minute[2] or two or three;[3] and this is Teinm Laegha, or Imus Forosna, for the same thing used to be revealed by means of them; but they were performed after a different manner, i.e. a different kind of offering was made at each.

But Patrick abolished these three things among the poets when they believed, as they were profane rites, for the Teinm Laegha and Imus Forosna could not be performed by them without offering to idol gods. He did not leave them after this any rite in which offering should be made to the devil, for their profession was pure. And he left them after this extemporaneous recital, because it was acquired through great knowledge and application; and *also the registering* of the genealogies of the men of Erin, and the artistic rules of poetry, and the Duili sloinnte, and Duili fedha, and story-telling with lays, viz., the Ollamh with his seven times fifty *stories*, the Anruth with his thrice fifty and half fifty, the Cli with his eighty, the Cana with his sixty, the Dos with his fifty, the Mac-fuirmidh with his forty, the Fochluc with his thirty, the Drisac with his

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forosna is described thus:—"The poet discovers through it whatever he likes or desires to reveal. This is the way in which it is done: the poet chews a bit of the "flesh of a red pig, or of a dog, or cat, and he conveys it afterwards to the flag behind "the door, and pronounces an incantation on it, and offers it to idol gods, and "he then invokes his idols; and if he obtains not his desire on the day following, he "pronounces incantations over both his palms, and invokes again unto him his idol "gods, in order that his sleep may not be interrupted; and he lays his two palms "on his two cheeks, and falls asleep; and he is watched, in order that no one may "interrupt or disturb him, until every thing about which he is engaged is revealed "to him, viz., in a minute or two or three, or as long as he was supposed to be at "the offering; and therefore it is called 'Imbas,' i.e. 'di bois uimme,' i.e. his "two palms upon him, i.e. one palm over and the other hither on his cheeks.

"St. Patrick abolished this, and the Teinm Laeghdha, and he adjudged that "whoever would practise them should have neither heaven nor earth, because it "was renouncing baptism."

fuirmid, trića la foċluc, fiċe la drisac, deċ sceoil ac in tamuin, seċt sceoil oc in oblaire. Do primscela ocus do foscela and sin. Is iat imorro primsceil indises and, .i. togla, ocus tana, ocus toċmarca, caṫa, ocus urṫa, ocus irgala, faite, ocus fesa, ocus forbasa, eċtra, ocus aiḋeda, ocus airgne.

Is iat na tana, .i. Tain bo Cuailgne, ocus Tain bo Regamuin, ocus Tain bo Flidas, Tain bo Dartada, Tain bo Fraiċ, ⁊rl. Is iat na togla, .i. Trecuairt tiġe Buradaig, ocus smutġal tigi Dumach, Togail tigi Neċtain, ocus Bruidne dadergs, ocus Daċoc.

Is iat na Toċmarca, .i. Toċmarc Meidbi, Toċmarc Etaine, Toċmarc Emire, Toċmarc Saidbe, ingine Seiscind; Toċmarc Ailbe, Toċmarc Fiṫir ocus Dairine, da ingin Tuathail, ⁊rl.

Is iat na caṫa, .i. caṫ Muiġe Iṫa, ria Partolon, ocus caṫa Neimid re Fomorċaib, ocus caṫ Taillten, re Clandaib Mileḋ, ocus da caṫ Muigi Tuire, ⁊rl.

Ocus breithemnus fireon a corus a cerde, aṁail ro gab: "ar a ċet ar a clais ar a cor." Ro facaib insin oc na filedaib; ocus a dubairt Patraic naċ catu forfogain doib a n-Erinn in tan do gnitis a treidi remepertai da tabairt doib iarum, ar is ferr an ro gabsat oldas an ro ṫreicset.

Ocus do briugad direnar .cetaib, .i. cin diabal totgura, ocus ni aca bis in coire ainsicc, .i. ata briuġaḋ is ferr nas in fer so, .i. in briuġaḋ oc ambi in coire ainsicc, .i. ica n-eirnither ceta imda, .i. in briuġaḋ leiṫech, .i. da cet do caċ cruḋ aici, cinmoṫa coin ocus cata, ocus da cet fer i mbesaib mogad leis, ocus is eisib direnar.

Oca mbí caire ansic, .i. aice seic bis in coire fir fiuchus for a gablaib, no as a neiscither a mbiada coiri do cach, .i. is eside in briuġaiḋ letdeċ. Co na thochus techta, .i. co na ṫocus dligtheċ .i. muc ocus curu ocus bo trebiṫṫa and sin oc in briugaiḋ fo comair in caire, na

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[1] *Cuailgne.*—The Carlingford Mountains is the locality here indicated. Many copies of this story are still extant. The cattle-spoil was taken in a ten years' war between Connaught and Ulster in the first century. Copies of most of the other stories referred to also still exist in the libraries of Trinity College, Dublin, and the Royal Irish Academy.

[2] *Dachoc.*—The stories of the demolition of the forts of Daderg and Dachoc are still extant. The locality of the former is Boher-na-Breena, on the Dodder, about six miles from Dublin, and of the latter, Breen-more in Westmeath, near the Shannon, and about six miles from Athlone.

[3] *Tuathal.*—Most of the stories here referred to are still extant.

[4] *Magh Tuire.*—The stories here referred to are all extant.

[5] *If it has been sung* (ara cet).—The words in the text occur in H. 3, 18, 239, a (C. 445), from which it appears that land having been walled or trenched by a person, or the possession of it attributed to him by the poets in their songs, was legal evidence of his title. The following is the translation of gloss on the words

twenty, the Taman with his ten stories, *and* the Ollaire, with his seven stories. These were the chief stories and the minor stories. The chief stories which they repeated, treated of demolitions, cattle-spoils, courtships, battles, killings, combats, elopements, feasts, encampments, adventures, tragedies, and plunderings.

The *stories of* cattle-spoils are the cattle-spoil of Cuailgne,[1] and the cattle-spoil of Regamuin, and the cattle-spoil of Flidas, the cattle-spoil of Dartadha, the cattle-spoil of Fraich, &c. The *stories of* demolitions are the threefold assault on the house of Buradach, and the burning of the house of Dumhach, the demolition of the house of Nechtain, and the demolition of the fort of Derg, and of the fort of Dachoc.[2]

These are the *stories of* courtships:—the courtship of Medhbh, the courtship of Etain, the courtship of Emir, the courtship of Sadhbh, daughter of Seiscinne; the courtship of Ailbhe, the courtship of Fithir and Dairinn, two daughters of Tuathal,[3] &c.

These are the stories of battles:—the battle of Magh Ithe, by Partholan, and the battles of Neimhidh with the Fomorachs, and the battle of Tailltin, by the sons of Milidh, and the two battles of Magh Tuire,[4] &c.

And *he left them also* just judgment in right of their profession, as we find:—"If it has been sung,[5] if he has trenched, if he has walled." All these things were left to the poets; and Patrick told them to resign whatever honour they received in Erin when they performed these three *rites*, for that what they received *in lieu of them* was better than what they abandoned.

And for the brewy who is paid 'dire' for his hundreds, i.e. he that is without double wealth, and it is not he that has the ever-full caldron, i.e. there is a brewy who is better than this man, i.e. the brewy who has the ever-full caldron, i.e. he by whom one hundred beds are kept, i.e. the brewy-'lethech,' i.e. he has two hundred of each kind of cattle, except dogs and cats, and two hundred men in the condition of workmen, and it is in right of these he is paid 'dire.'

Who has the ever-full caldron,[6] i.e. it is he who has the caldron which truly boils on its hooks, or out of which their proper shares of food are cut for all persons, i.e. he is the brewy-'lethech.' And his lawful wealth, i.e. the brewy having his lawful wealth, i.e. a pig, a sheep, and a ploughing ox for the use of the caldron, *and* the

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aꞃa ceꞇ:—"If it has been sung, i.e. during the time of six persons (six generations), i.e. if it has been sung to him through the composition of a poet, by parties who knew equally well with himself."

[6] *The ever-full caldron.*—The 'coire ansic,' ever-full caldron, is referred to in the story of the Battle of Magh Rath, in the publications of the Irish Archæological Society, p. 51.

INTRODUCTION. O'D. 17 tri derg ċarna, ocus na tri bruiṫ [carnu], ocus na tri beo ċarna. No co na toċus techta, .i. ar n-ascarait tri haige bruiṫi and, a dauim no a boin, co na timṫaċ di saill no ċarna.

Cid ar mbud tri haige nama do beṫ and? Fouiṫ ni teige leosam dam no tascur tar da fer decc.

Cid in ni in coire ainsic?

Nin. Caire dlegar do beiṫ for tine do gres ar cind caċ tascuir do dainic, .i. caire anaisic, in ni do berar inn do aisiuc as in-oigi, ocus legaid in caċ caire olcena; ar cia beiṫ a mbiad andsum co ti dam, ni conraga tairis (no a muga), ocus ni fogabar and do bruiṫe aċt daiṫin na daime, conid as ro gabar a biad coir do cach; aṁail ro gab larac do rig, ocus essoc, ocus sui; colpta oc tigerna, cuinn arad, les rigna, croichet sresabratt rig, no tanairi airċinnig [rig] 7rl. No, annsicc, .i. an, fodiultaḋ; conaċ siccus, conach tirim, aċt mad fliuch do gres. No ansuiche, .i. cona scuichither dia gablaib. No anaisic, .i. cia beṫ co fota and, ni legend co ti a grad comadus.
C. 771.

Is a Senchas Mar conamus, .i. is a Senċas mor ro cainaimsiġeḋ, no ro cotaimsiġeḋ. Ar na ructha maith do ulcc, .i. ar na ructha maith, .i. eneclann mor don ti dliġes eneclann beg; no maiṫ eneclainni do ulc don ti na dliġiḋ eneclann; no diri moir do ferrain deroeil. Ocus olc do maith, .i. eneclann beg don ti dligis eneclann mor; no olc beṫ caċ eneclann do maiṫ, dun ti dliġus eneclann; .i. ut est, "ar is fo gnimaib midiṫer Dia for duine," cid dono ar nab fo gnimaib no mesemnaiġṫer duine for araile fon innus sin.

Is a Senchas Mar ro airlecha, .i. is a Sencas Mar ro heraluaideḋ na ceiṫri riaġla so:—Cain iarraid, .i. riaġail na iarrada do berur leisin lenum. Cain saerraith, .i. riaġail in ratha sair. Cain aicillne, .i. riaġail uca ceilsine inn daerraiṫ. Cain lanamna techta, .i. riaġail in lanamna dligthiġ, .i. ni techta cia ro bui.
C. 771. Asdud caich hi coruib bel, .i. in cuiceḋ lebar [no Cain bescna]

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[1] *Meat.*—He should have three kinds of meat raw, three kinds always boiled, and three living animals of different kinds fit to be killed.

[2] *Haunch for the king.*—See the account of the different joints served in the banqueting hall at Tara, in Petrie's Antiquities of Tara Hill, p. 199. For some legendary notices of the 'caire ainsic,' see Fledh Duin na ngedh, in the Battle of Magh Rath, p. 51. In C. 771, a somewhat similar account is given of this caldron:—Cairi aisic, .i. taisic ass an do berar inn uile, ocus ni teit muda ann, cia beiṫ co cend mbliaḋna inn, la fir in ti isa caire, i.e. 'caire aisic,' i.e. it disgorges or returns back from it all that "is put into it, and no waste is caused, though "it (*the food*) should remain in it to the end of a year, on account of the truth of "the person whose caldron it is." See also C. 1554.

three *kinds of* raw meat, the three *kinds of* boiled meat, and the three *kinds of* live meat.[1] Or it is with its legitimate wealth, i.e. that three boiled joints may always be in it, *i.e.* of the ox or the cow, with the accompaniments of fat or lean.

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Why should it be three joints only that ought to be in it? Because there never goes *to be entertained by* them a party or company exceeding twelve men.

What is the ever-full caldron? Answer. A caldron which should be always kept on the fire for every party that should arrive, i.e. the ever-full caldron, *i.e.* that which returns in a perfect state whatever is put into it, while every other caldron would dissolve it; for although the share of food sufficient for a company should remain in it till their arrival, it would neither increase (nor be wasted), and there would not be more found boiled than what would be sufficient for the company, and his own proper kind of food is got out of it for each person: as, for example, the haunch for the king,[2] bishop, and literary doctor; a leg for the young chief, the heads for the charioteers, a steak for a queen, a 'croichet' for a king opposed in his government, or a tanist of a monarch, &c. Or, 'annsic,' i.e. 'an,' a negative; it is not 'siccus,' dry, but always wet. Or, 'anscuithe,' i.e. that which is not removed off its hooks. Or, 'anaisic,' i.e. though long it (*the meat*) should be there, it does not dissolve until the class of persons for whom it is intended arrive.

In the Senchus it was provided, i.e. it is in the Senchus it was fixed or settled. That good should not be assigned to bad, i.e. that good should not be given, i.e. that a large honor-price should not be given to the person to whom only small honor-price is due; or a good honor-price to a bad man, *i.e.* to a man to whom honor-price is not due; or a great 'dire'-fine, to an unimportant person. Nor bad to good, i.e. a small honor-price to the person to whom large honor-price is due; or every honor-price is evil[3] to the good, *i.e.* to the person to whom honor-price is due; for example, "because it is according to his deeds God judges man," why then should it not be according to his deeds that one man should judge another in like manner.

In the Senchus Mor were promulgated *the four laws*, i.e. in the Senchus Mor were promulgated these four rules:—The law of fosterage, i.e. the rule of the price of fosterage which is given with the child. The law relating to free tenants, i.e. the rule of free stock. The law relating to base tenants, i.e. the rule of the choice of tenancy *in the case* of the base tenant. The law of social relationship, i.e. the rule of social relationship lawfully constituted, i.e. it was not lawful previously. The binding of all by verbal contract, i.e. the fifth book, or Cain Béscna, i.e. the binding of every one to the thing

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[3] *Every honor-price is evil*, i.e. if a good man, to whom honor-price is due, is killed, no 'eric'-fine can compensate for his death.

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.i. astaḋ caich is in ni rise tuc trebuiri co coir o belaib, [.i.] cor da roċonn co fir ocus trebairi, .i. astaḋ air in neich ris a tabuir trebuire co coir ó belaib; no cuiras neċ uad, [.i.] na ceitri tabarta; no tairisim do cach dib isin cor ro lá o bélaib, .i. mac oc in aitti, na da ceili oc na flaiṫib, in ben ac in fir. Arro bui in bioth i mbailiuth mani astaitis, rl. .i. ar robui cur ba elodaċ a ba, a maiṫ, as in mbiṫ mani tista da astaḋ i nech ris a tuc trebaire co coir o belaib, no ro cuired uad o belaib, in tabairt.

Atait teora aimsira imbi baileṫach in bith: re chuairt duinebad, tuarathlia cocṫa, fuaslucad cor mbel.

Atáit teora áimsera imbi baileṫach in bith, .i. atait tri re suthaine inad elodach a ba (.i. a maiṫ), o neoch isin mbiṫ, .i. atait teora hinbadad, no ata treide i naimseraib, i mbi helodach a maiṫ o laċt in beṫa. Ise treidi elas uadaib is na tri aimseraiḃ, .i. a ndaine, ocus a n-indile, ocus a n-indrucus. Re chuairt duinebad, .i. baad eipiltin ar na daini hi cae uird na re, .i. cuairt re, .i. timċell re, .i. amhuil ro bui in Buide Connaill, no in mortlac muintire Partolain, .i. amhuil gorta, no amhuil goirte ngabala, .i. dibaḋ na ndaine. Tuarath lia cocṫa .i. is e tuar no tar is lia bis aca cocad; [no] torad lia, .i. lia, imat, is e imat cocad .i. imbeith cocta, is é torad is lia ann; no is tuar nindliġiḋ, no cocad bis ann, co coisceand in ri iat; ut est "barr flaṫa os caċ."

Fuaslucad cor mbel, .i. uatuaslucaḋ in neich risi tucaḋ trebuiri co coir o belaiḃ, no cuiris nech uada, in tabairt .i. a sena ocus a nemaititiu, cona bet, cipindus fonuaslaicther ar eicin.

Aatat a tri noda icat, dechmada, ocus primiti, ocus almsana, aragairet re cuairt duinebad, traethad cairde la rig ocus tuaith, aragair tuarathlia coctha.

Astad caich in sochar ocus ina dochur argair bailiuth in betha.

Acht na cuic curu ata taithmechta la feine, cia ro nasatar: cor moga cen a flaith, cor manaig cen apaid,

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[1] *Destruction of the people.*—In O'D. 18, the reading is duinebaḋ .i. dibaḋ na ndaine .i. in tamlaċt, in treḃuit, no in buide cunnull, i.e. 'Duinebadh,' i.e. the carrying off of the people, i.e. the dysentery (flava icteritia), or the Buidhe Chunnall.

[2] *Barr flatha os cach.*—This must have been the title or beginning of some tract, exemplifying the prerogatives of a king.

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for which he has properly given security by word of mouth, i.e. the contract of two sensible adults with knowledge *of all the circumstances* and security, i.e. he is bound as to the thing for which he has properly given security by word of mouth; or, which one gives away, *such as* the four gifts; or, each party is to abide by the contract which he made by word of mouth, i.e. a boy with the foster-father, the two *kinds of* tenants with the chieftains, the wife with the husband. For the world would be in a state of confusion if *verbal contracts* were not binding, i.e. for it would happen that its worth, *i.e.* its goodness would depart from the world if a person was not bound to the thing for which he gave security properly by word of mouth, or that which he gave away by word of mouth, *i.e.* the gift.

There are three periods at which the world dies: the period of a plague, of a general war, of the dissolution of verbal contracts.

There are three periods at which the world dies, i.e. there are particular times in which its worth, (i.e. its goodness) departs from every one in the world, i.e. there are three periods, or three things in these times, in which their goodness departs from the people of the world. The three things which depart from them in these three times are their people, their cattle, and their worthiness. The period of a plague, i.e. destructive plague on the people in the course of the time, i.e. 'cuairt-re,' i.e a circle of time, i.e. such as was the Buidhe Connaill, or the mortality of the people of Partholan, i.e. such as a famine, or 'goiste ngabhala,' i.e. destruction of the people.[1] General war ('tuarath lia coctha'), i.e. the *evil* omen or disgrace that prevails most in war; or, 'toradh lia,' i.e. 'lia,' much, i.e. much war, i.e. prevalence of war is the fruit that most exists in it; or it is a prognostic of illegality, or of war that exists, until the king checks them; for example, 'Barr flatha os cach,'[2] i.e. the superiority of a chief over all.

The dissolution of verbal contracts, i.e. going back of the thing for which security was properly given by word of mouth, or of the gift which one has given away, i.e. denying it, or not acknowledging it, *or* setting it aside in any way whatsoever, *as* by force.

There are three things which are paid, *viz.*, tythes and first-fruits, and alms, which prevent the period of a plague, and the suspension of amity between a king and the country, and which also prevent the occurrence of a general war.

The binding of all to *their* good and bad contracts prevents the lawlessness of the world.

Except the five contracts which are dissolved by the Feini, even though they be perfected: the contract of a labourer without his chief, the contract of a monk without his abbot, the contract of the son

INTRODUCTION.

cor meic beoathar cen athair noca, cor druith no mire, cor mna sech a ceili.

Olcena ascuiter cuir bel amail adrodad Adum in derbdiubairt: atbath in bith uile ar aen uball.

Atat a tri, .i. trebaire icus sin, no tri ernaile icus sin, .i. is iat sin na tri neichi ac ic aen neich. Dechmada, .i. co cinniud. Primiti, .i. tosach gabala cach nuaṫoraiḋ, .i. cach cet laeġ, ocus caċ cet uan, ocus caċ ni tuismis ac neoch. Almsana, .i. cin cindud, no almsana, .i. ailim son; no ailid in doni on tson, ocus noco nfuil cinned ar in almsain do reir dliġiḋ, aċ aṁuil aslaigses Dia a tabart. Urgairet re cuairt duinebad, .i. urgairt sin co na bia baad eirilcin ar na damaib, i cae uird na re. Duinebad, .i. aṁail gortai. Traethad cairde la rig ocus tuaith, .i. trenaiṫed no trentimarcain na tuaṫ don rig fo smaċt cana no cairde, ut est "cach cind a cuinnrech." Aragair tuarathlia coctha, .i. aurgaire conaċ e tuar no tar is lia ann cocad o bet sin and, .i. diċur na caṫ ocus no congal.

Astad caich ina sochar ocus ina dochur, .i. cid itir da slan, cid itir da saer, cid itir da soċonn no fuasnaig cuir, is fastaigṫe. Sochar, .i. cor comloige. Dochur, .i. nach sochond ar findtar asaiṫuid, .i. diubarta fesa hi ocus trebaire. Argair bailiuth in betha, .i. a urgaire conaċ eladac a ba a maiṫ, as in biṫ i mbia sin.

Acht na cuic curu ata taithmechta la feine, .i. inge ar aċt, ata aċt lium and; aċt na cuic cuir taithmither do reir in feinechais. Cia fonaiscter iat isain lium ocus na cuir dligtecha romainn, .i. ar na huilib coraib is taithmigthe, no fetar do taiṫbiuch. Cia ro nasatar, uair noċa taiṫmiṫer iatsaide. Cor moga, .i. fuidir no sencleiṫi, .i. dair. Cen a flaith, .i. ar aird, .i. a flaiṫ tic fo coraib. Cor manaig, .i. daermanaiġ. Cen apaid, .i. ar aird, .i. in tap tic fo coraib. Cor meic beoathar, .i. in taṫhair tic fo coraib, cid gor, cid ingor, cinmota in mac saerleicti. Cen athair, .i. do beṫ ar aird. Cor druith, .i. co raṫ, .i. fer oinmit. No mire, .i. cen rath, .i. in ben mer. Cor mna secha ceili, .i. in adaltraċ cen clainn, .i. acht cuic curu fo ceird seca fer ata core, .i. astaither na cuir cuirir nech co coir o belaib uile cena. Ocus is e cuit in olcena, uair cuir dligtheċa

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[1] *Of any sensible adult of whom his fraud is known.*—The Irish for these words, in the original, occurs after cor comloige, but appears to have been misplaced.

[2] *Except the five contracts which are dissolved by the Feini.*—In the original copy there is the following in the margin opposite this paragraph:—Cuir dligthċaso anuas, cuir indligṫeċa so sis—"The foregoing are lawful contracts, those which follow are unlawful."

[3] *Monk.*—The monk here referred to was not a monk in the strict sense of the word, but a tenant holding ecclesiastical lands under the abbot or bishop.

of a living father without the father, the contract of a fool or mad woman, the contract of a woman without her man.

In like manner are fixed the contract by word of mouth, as Adam was condemned for his red fraud: all the world died for the one apple.

There are three things, i.e. three individuals pay them, or three classes pay them, i.e. these are the three things which pay one thing. **Tythes**, i.e. with limitation. **First-fruits**, i.e. the first of the gathering of each new fruit, i.e. every first calf, and every first lamb, and every thing that is first born to a man. **Alms**, i.e. without limitation; or charity, i.e. 'ailim son,' I beseech prosperity, or he who gives it deserves prosperity; and there is no limitation of the alms according to law, but as God requires them to be given. **Which prevent the period of a plague**, i.e. they prevent that a plague or carrying off of the people should take its course. **Plague**, i.e. such as *follows* famine. **The suspension of amity between a king and the country**, i.e. the mighty subjugation, or the forcible reduction of the territories by the king under the sway of law or amity, as exemplified in "every head is corrective." **Which prevent the occurrence of a general war**, i.e. which prevent the existence of war from being the prevailing *evil* omen or disgrace, i.e. which remove the battles and the conflicts.

The binding of all to *their* good and bad contracts, i.e. whether between two exempt persons, or two free persons, or between two sensible adults the dispute should arise, contracts are binding. **A good contract**, i.e. a contract wherein full value is given. **Bad contract**, i.e. of any sensible adult of whom his fraud is known,[1] i.e. fraudulent concealment of the circumstances and of the security. **Prevents the lawlessness of the world**, i.e. it prevents its goodness from abandoning the world in which it exists.

Except the five contracts which are dissolved by the Feini,[2] i.e. 'inge' signifies except, I make an exception here; except the five contracts which are dissolved according to the Fenechus. Though they are perfected I consider them different from the lawful contracts mentioned before, i.e. *I rank them* among the general contracts which may be dissolved, or which may be set aside. **Even though they be perfected**, i.e. for they (*perfected contracts*) cannot be dissolved. **The contract of a labourer**, i.e. a 'fuidhir' or a 'senchleithe,' i.e. serfs. **Without his chief**, i.e. being present, i.e. his chief impugns the contract. **The contract of a monk**,[3] i.e. a base[a] tenant of ecclesiastical lands. **Without his abbot**, i.e. being present, i.e. the abbot impugns the contract. **The contract of the son of a living father**, i.e. the father opposes the contract, whether *the son be* obedient or disobedient, except *in the case of* the emancipated son. **Without the father**, i.e. being present. **The contract of a fool**, i.e., one who can do work, i.e. a male fool. **Or mad woman**, i.e. one who cannot do work, i.e. a female lunatic. **The contract of a woman without her man**, i.e. a concubine without children, i.e. except the five contracts which she makes independently of the man with whom she lives, and which are proper, i.e. the

[a] Ir. *Base manach.*

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romainn. Amail adrodad Adum, .i. amail do ro aitinged Adam fastad ina diupairt co deimin. In derbdiubairt, .i. derg cach nom caċ nindligṫeċ; no derg cach nom deolaiḋ. Atbáṫ in bith uile ar aen uball, .i. do eiplestair in biṫ uili ar in aen aball, ar an aen don uball, no ar inaen don aball imar gabustair Eba éill, no imar gabustair eill Eba.

Atat ceitheora sabaid tuaiṫe noda desruithethar i mbecaib: rig gubreṫach, epscop tuisledach, file diubartach, aire eisindraic nad oiget a mamu. Ni dlegaiṫer doib dire.

Atat ceitheora sabaid tuaiṫe, .i. ceiṫri saruiḋ iat, no co ndernat so; no a ceiṫri no co ndernat so is in tuaiṫ na dissruigend so no na deroligend, .i. ceiṫri saruiḋ iat, no ceiṫri triuin. In rig a leṫ eneclann esbus uada dia nderna maiṫ dia tochus; uile imurro esbus on fileḋ ocus on espoc, cia do gniat maiṫ dia tochuss. Desruithethar i mbecaib, .i. mbecaib co mbit itir becaib de, .i. bec na rei iarsa ndenat sin; no is bec na neiċi trias ata doib sin. Rig gubreṫach, .i. for a ceiliu beires breta gua, cid im lu, cid im cleiṫi, is com mor do ni eisinnraic de. Epscop tuisledach, .i. i mbreiṫir, .i. toaisledach adae a gae foi co hisel oc adaltras; no adae, a olc, no nisligenn; tuislind in dae in olc. File Diubartach, .i. urain erertach beires diubairt adb eibertech, .i. cuingis ni. Aire eisindraic, .i. grad flaṫa, .i. cipe dib do ni gait ocus brait, .i. as ainnracas. Nad oiget a mamu—Ni dlegait doib dire, .i. in ti dib sin na comoigenn a moamuġaḋ no a greim dligiḋ, noca dligenn se eneclann, .i. noca dliginn dire eneclainni do co comlán in mama nododoiġ.

O'D. 20, 21. [Dia mbe innracus ocus tochus cú maiṫ do denum dib, is lan eineclunn orrud. Maḋ innracus cin tochus, ocus maith do denum de, as leṫ eneclunn in graid as grim gabus. Maḋ innracus ocus tochus cin maith do denum diub, is sgrebull nama orruḋ. Maḋ tochus cin innracus nama, ocus maith do denum de, as leṫ eineclunn dono beos. Cid innracus dono cin tochus, do berur sgrebull aire, uair cia beṫ tochus occa ni tormuiḋ eineclunn do muna dena maith de.

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[1] *Eve.*—This is an attempt to derive 'uball,' an apple, from 'eba eill,' Eve corrupting.

[2] *Due to these.*—This text is fuller in C. 1180, and R.I.A. 35, 5, 48, b. Both copies add here: for a king is bound to observe truth, a bishop is bound to observe purity, every poet is bound to reject lies from his compositions, a chief is bound to observe uprightness.

[3] *Dae.*—This is a play on the word 'dae,' which has several meanings.

contracts which a person makes properly by word of mouth are likewise binding. The force of the "in like manner" is, because the contracts before mentioned are lawful. **As Adam was condemned,** i.e. as Adam was adjudged to be bound by his fraud indeed. **For his red fraud,** i.e. 'derg' means every thing bloody or unlawful; or, 'derg,' every bloody wicked thing. **All the world died for the one apple,** i.e. all the world became subject to death on account of the one apple, *i.e.* one of the apples of the tree; or for one 'abaill,' *apple*, on account of which 'Eba eill,' Eve contracted corruption, or 'eill Eba,' corruption seized on Eve.[1]

There are four dignitaries of a territory who may be degraded : a false-judging king, a stumbling bishop, a fraudulent poet, an unworthy chieftain who does not fulfil his duties. 'Dire'-fine is not due to these.[2]

There are four dignitaries of a territory, i.e. they are four dignitaries until they commit these crimes; or, they are four dignitaries until they commit crimes in the territory which lowers or degrades them, i.e. they are four dignitaries or four mighty men. The king loses *only* half his honor-price if he does good with his property; but the poet and the bishop lose all, even though they do good with their property. **Who may be degraded,** i.e. so that they are among small people in consequence, i.e., small are they after committing these; or small are the things through which this happens to them. **A false judging king,** i.e. one who pronounces false sentences on his tenants, whether it be concerning a small thing or a large, it makes him equally unworthy. **A stumbling bishop,** i e. in word, i.e. stumbling ('toaisledech,') *he places* his hand ('dae')[2] et penem ('gae') low under him in *committing* adultery; or, his wickedness ('dae') lowers him; i.e. the man falls into evil ('dae'). **A fraudulent poet,** i.e. who demands an exorbitant or fraudulent reward for his composition. **An unworthy chief,** i.e. one of the chieftain grade, i.e, whichever of them commits theft or plunder loses his worthiness. **Who does not fulfil his duties.—'Dire'-fine is not due to these,** i.e. the person among them who does not fulfil his duty or his lawful engagements is not entitled to honor-price, i.e. there is not full honor-price in consequence of the duty which he does not perform.

If they have worthiness and property with which they do good, they have full honor-price because of them. If they have worthiness without property and do good, it is one-half the honor-price of the grade to which they have a claim. If they have worthiness and property and do not good with it, there shall be only one 'screpall' for them. If they have property only without worthiness, and that good be done with it, it insures halt honor-price only. Should they have worthiness alone without property, one 'screpall' shall be given for it, and should a person have property it shall not increase his honor-price unless he do good with it.

INTRODUCTION. Gubreiṫemnus, ocus gufiadnuisi, ocus gufoirgill, ocus guraithigus, ocus gueteres, ocus gutuarustul, ocus gufaisneis, ocus gutestus, ocus mifocul ocus misgel, ocus ethuch i coitcenn, etir Eclais ocus tuath, a leṫ eineclund dibus umpu cach ernuil dib fris inti fris i ndenund in tolcc cu rice in tres feċt, ocus ni diubunn uime fri gach naon ċena cu ruice in tres feċt, ocus tesbuiḋ imorro a leth eineclund fri cach itir on tres fecht amach. Re duine eile diubus in leṫeineclund; ocus lan eineclund aleṫ ris fen, no reis inti fris i ndenunn in foġuil.

C. 1130. [Dia ndenaid gait, no] gat ditheḋ a tiġ cach graid, no a beṫ ann do gres, ocus fell ocus fingal ocus duineṫaiġe, a lan eineclunn dibus uime cach ernuil dib fo cétoir.

Aurcuimne no aurcuidbeḋ imorro im biaḋ ocus forlosccaḋ, ocus brath ocus saruiġṫi, ocus guin tre escce, ocus gat do denum amuich, ocus fis a comrainne, ocus a cunnruiḋ, ocus a airituḋ amuich; a leṫeineclunn dibus uime cacha ernuile diubsin fri gaċ aen ċeṅa cu ruice in tres feċt. A lan eineclunn imorro dibus fri gaċ aon itir on tres feċt amach, cinmotha grada Eculsa. Maḋ iadsaiḋe imorro dogne is a lan einiclunn dibus umpu focetoir, curu icuit, ocus curu pennit, ocus curu innsguchuit grad. Ocus dono fon coir cetna ciḋ adultrus do gnet.

Dia ndenut guin, no fell for corpuib no colluib, fingal no duineṫaiġe, no etech daime, no adultrus do gradaib Ecuilsi, tesbuiḋ a lan log eineċ iumpud fo cetoir curu icuit, ocus curo pinnet na grada Ecuilsi, ocus ro sothut na grada cetna cinmotha in t Espoc, ni roichside aċt aiblecteoir; no cumad espucc oiġi na roiseḋ a ġrad no a oiġi doriḋisi; ocus ro soith espucc enseitche seitchi, .i. aithriġe ar tresi do ni seic.

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[1] *Except the Bishop.*—As to difficulty of attaining former dignity there is the following *Canon Patricii:*—"Patricius Episcopus dicit. Qui sub gradu peccat "debet excommunicari quia magna est dignitas hujus nominis: tamen potest "redimere animam suam post pænitentiam: ad priorem gradum venire difficile. "Nescio an non. Deus scit."—*Canonum titulorum*, lxvi. in Bibliotheca Cottoniana.

False judgment, and false witness, and false testimony, and fraudulent security, and fraudulent pledging, and false proof, and false information, and false character-giving, and bad word, and bad story, and lying in general, whether in the case of the church or the laity—every one of these deprives the man who is guilty of such of half his honor-price up to the third time, but it does not deprive him with regard to every one of them until the third time, and it takes away even this half honor-price from every one from the third time out. And he may lose this half honor-price by a different person; and he thus loses full honor-price with respect to the latter person, or with respect to the person against whom he had committed the first injury.

Theft, or eating stolen *food* in the house of one of any grade, or having *stolen food* in it constantly, and treachery and fratricide, and secret murder—each of these deprives a person of his full honor-price at once.

Refusing to give food, and burning, and betraying, and violating, and wounding with a weapon, and committing theft in another territory, or having knowledge of its division *among the thieves*, or of the way it was obtained, or of its having been received from another territory—every one of these acts deprives a person in every instance of half his honor-price until it is committed the third time. But the full honor-price is taken away from the third time out, except among the grades of the church. If they commit it, it takes away their full honor-price from them at once until they pay '*eric*'-*fine*, and do penance, and move from their grade. And they must be similarly *punished* if they have committed adultery.

Inflicting wounds, or committing acts of treachery, upon bodies or persons, *or* fratricide, or secret murder, or refusing *to entertain* a company, or adultery, if it be committed by any one of an ecclesiastical grade, deprives such ecclesiastical orders of full honor-price at once until they pay '*eric*'-*fine*, and do penance; and they all return to their former dignities except the bishop,[1] who does not return, but becomes a hermit; or, *according to others*, it is the virgin bishop only who does not recover his grade or his perfection again; the bishop of one wife does return, i.e. when he performs penance within three days.

See also Villaneuva, p. 158. According to these Laws he could not return to his dignity of bishop, but he might attain to a "higher grade," that is, that of 'aibhillteoir,' i.e. thaumaturg or miracle worker, either as a hermit or a pilgrim.

In riġ a leṫeineclunn tesbus uada dia nderna maith dia tochus; uile imorro espus on Espoc ocus on fileḋ, cia dognet maiṫ da tochus.

Na graḋa tuaithe imorro ro soiċet na graḋa cetna, dia tormuidset feb; cele tesbaiḋ do cach graḋ dia raile o tha riġ gu ruige aire itir da eiriġ. A seċt do riġ. Samaisc do occeiriġ, bo do bo-eiriġ. Ailsed nadm, no rath, no eteris, no gufiadnuisi, no gufoirgiull, no gubreiṫemnus, no gumes, no guin indilsi, no forlosccaḋ, dia ndenut cu fa tri, troethaiḋ a loġ einech umpu. Adultrus imorro, no teċt for coibdeluich do cach aen ċena, is inunn ocus in t-eisinnrucus im breiṫir.

Im cainte imorro, ocus crecha coitċinna, ocus gona, ocus scoilte, ocus coillte rechtge, ocus bain beimeanna tre ropach, ocus debtha comaiṫcesa, ciḋ ar aon lus do gneṫur, ni digbunn a lan eineclunn ium nech, cunerla dligeḋ umpuḋ, aċt um graduib Eculsa nama; in guin, in crech is aiṁuil adaltrus doib.

In file dono cunnuid forcruiḋ duairsi, no acras in ṁed na dliġenn, no do ni air indligṫech, as a leṫeineclunn digbus uime cach ernuil diub fri gaċ aon co ruice in tres feċt, ocus a lan eineclunn imorro on tres feċt amach.

Mad guin, no gait, no ethuch, no adultrus, dogne espuc, no airċindech do nach diur aḋultrus, ni roichet in graḋa cetna, ce pinde, no ce erca; no cumad Espuc oiġe na roiseḋ; ocus ro soich Espuc aonsetce ma ni aithrige ar treisi. Mad gufoirgell no gufiadnuisi, no gubreiṫemnus, no ailsed nadm, no gumes, no gutestus, ro soich in graḋ cetna, aċt curo peinne, ocus curu eirce fo met in cinuid; ocus dia ndernut innscuchaḋ, ro soichut an grada bes airde.

Ocus ase an indscuchad so in fer leginn do dul a nespucoideċt, ocus in tespuc do dul in aibilteoiraċt no indeoruiġeċt De;

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[1] *Tenant*, i.e. the lowest chief has a tenant less than the chief next above him in point of rank, and thus the seven grades of lay chieftains gradually rise above each other up to the king, the higher chief having one tenant more than the chief immediately below him.

The king *after committing these crimes* is deprived of half his honor-price if he does good with his property; but the bishop and the poet are deprived of all their honor-price, even though they should do good with their property.

The lay grades resume the same dignities, if their property on which their qualifications *are founded* increases; every grade *of chieftains* from the king *down* to the Aire-itir-da-aire lessens by one tenant.[1] Seven to the king. *There is* a heifer to the Og-aire, a cow to the Bo-aire. If they are guilty of violation of a contract or guaranty, or surety, or of false witness, or false testimony, or false judgment, or false arbitration, or unlawful wounding, or burning, three times, it deprives them of their honor-price. And adultery, or cohabiting with a kinswoman is in the case of every one, (*lay or ecclesiastic*) equal to unfaithfulness in word.

As to satirizing, and general plundering, and wounding, and breaking and violating the law, and inflicting a white wound by striking, and quarrels of neighbours, though done intentionally, they do not deprive any one of his full honor-price, until he evades the law with respect to them, except the grades of the church alone, in whom wounding and plundering are *punished* like adultery.

The poet who demands an excessive reward, or claims an amount to which he is not entitled, or who composes unlawful satire, is deprived of half his honor-price for each of them until committed the third time, and of his full honor-price from the third time out.

If wounding,[2] or theft, or lying, or adultery be committed by a bishop, or by a Herenach to whom marriage[a] is not allowed, they shall not resume the same dignities, even though they do penance and pay 'eric'-fine;" or, *as some say*, it is the virgin bishop only that does not resume it; the bishop of one wife resumes it if he does penance within three days. If he has been guilty of false witness, or false testimony, or false judgment, or violation of a contract, or false arbitration, or *of giving* false character, he resumes the same dignity, but so as he does penance, and pays 'eric'-fine in proportion to the crime; and if they move from their dignity, they should attain to a higher one.

[a] Ir. *Adultery.*

And this is the change, the lector shall be installed in the bishopric, and the bishop shall become a hermit or a pilgrim; and if they, *i.e.*

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[2] *If wounding.*—The remainder of this interpolation seems to be another version of the law on this subject, taken by the commentator or scribe from a different copy of the work.

INTRODUCTION. ocus mad iadside dogne fogail, ni fil eineclunn doib do gres, cia pinnit, ocus cia eircit.

Is as gabur eisidec, “mad tuisled fo gradaib uaisli, ni etar dire, aċt cumal do na gradaiḃ ecna, ocus ni fil ni do na gradaib Eculsa, ar is ann ro foglaiḋeḋ riu ocus as a dualgus robui eineclunn doib cusdrasta.”

Na huile daine donarb ord Ecluis d'aiṫiġiḋ custrasta, ata cumal doib ar aithiġiḋ neculsa. Maḋ na se graḋa Eculsa dogniat na gnima so, sgucha an graḋ bus airde, aċt curo pinnit fo uaisli in graiḋ, ciḋ isul in cin. Ocus cu ro icuit in cin dono, maḋ na graḋa ecnu, no uird ecnu, no eculsa, no riġa, no ollamain, no briuġaḋa. In uair na fil tormuch tochusa doib, as pennuit uaithib dia nEcluis fein, do rochtuin a neinecluinne fo met esbus uaithib, ocus pennait don ti risi fuaċtnuid, dia indlesid pennuit; ocus ni mo is inndliġṫech doib adultrus oldas cach inndliġeḋ oilċena.

Maḋ na seċt ngraidh flatha do gniat na gniṁa sa, .i. ailseḋ a naiscuireċta, no a ratha, no aitire, no guin inndilsi, no forloscuḋ, as tormuch tochusa fuil doib do rochtuin a ngraiġ,
C. 1135. ocus pennuit ocus eiricc, no eiricc [.i. cumal] ta imorro don ti ris i fuaċtnuiġset, mara, graḋ nach dliġ pennuit.

C. 1135. Secht mbiaḋa ac in airig foirgill is ferr. Ocus [seċt ndaor ceile uile ac] cach riġ do na riġuib; ocus in cutruma do bera se a rath do na seċt ndoerceliḋib sin, cu rub e in cutruma sin do setuib tormuiġes don briuġaiḋ cetach, ocus a da coibes don briuġaiḋ leṫach. Ocus do esbuiḋ biaḋ o gaċ graḋ cu ruice aire itir da eiriġ, ocus aon biaḋ imurail ogasiḋe sech a tochus riam. Ocus aġ loġa mech, no tri miach cach biaḋ dib so. Ocus in cutruma do rath do beir in taire itir da eiriġ ar in mbiaḋ so, ase a ċutruma do tochus (.i. setuib) do beir in boeire is ferr no dono cach boeire a coitċinne; ocus a leṫ o cach ocaire. No is fo dethbires a neinecluinne, [.i. sed do gráidaiḃ feine,

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[1] *Corn.*—The contents of a ‘miach,’ or measure of corn, cannot now be accurately ascertained. Its value was estimated at one ‘screpall’ of silver.

bishops, while in either condition of these, commit trespass, they shall never have honor-price, even though they should do penance, and pay 'eric'-fine.

What this is derived from is this: "if *any one* stumble under noble rank, no 'dire'-fine can be had except a 'cumhal' for the grades of wisdom, and there is nothing for the grades of the church, for it was in that grade they violated their dignity, in right of which they hitherto had honor-price."

All men whose office did not compel them to frequent the church before, have a 'cumhal' for frequenting the church. If *a person of* the six grades of the church has done these deeds, he shall move to a higher grade, so as he does penance in proportion to the dignity of the grade, however insignificant the crime. And the crime is also to be paid for, if it be persons of the grades of wisdom, or professors of learning, or *the grades* of the church, or kings, or Ollamhs, or Brewys, *that have committed these deeds.* When they (*the Brewys*), have not increase of property *to entitle them to recover their rank,* they must do penance at their own church, to recover as much of their honor-price as they have lost, and penance for the person whom they have quarrelled with, if penance is due to him; and adultery is not more unlawful for them than any other illegality.

If it be *any of* the seven degrees of chieftains that have done these deeds, i.e. violation of security, or guaranty, or pledge, or unlawful wounding, or burning, it is increase of property they must have to recover their grade, or they must do penance and pay 'eric'-fine; or, it is 'eric'-fine alone, i.e. a 'cumhal' to the person whom they have injured, if he be of a grade to which penance is not due.

The best Aire-forgaill has a right to the maintenance of seven persons. And every king of the kings has seven base tenants; and the amount of stock which he gives to the seven base tenants, is *equal to* the number of 'seds' that the Brewy-'cedach' should have; and the Brewy-'lethech' should have twice as many. And the same proportion less has every grade *of chieftains* down to the Aire-itir-da-aire, who has a right to the maintenance of one person in addition to his former property. And the maintenance of one person in these cases is worth a calf of the value of one or three measures *of corn.*[1] And the amount of stock which the Aire-itir-da-aire gives for this food-tribute is *equal to* the amount of property, i.e. of 'seds' that the best Bo-aire, or indeed any Bo-aire, in general, gives; and the half of it is given by every Og-aire. Or it is according to the difference of their honor-price *that it is regulated,*

INTRODUCTION. no ceile do graḋaiḃ flatha, .i. seċt ndaor ceile tormaiġius cuigi
richiḋe ocus gur ab a coibeis sin ṫormaiġis gach riġ.]
C. 1136.

Na graiḋ fileḋ as foguil lain doib cach foguil do denuit, ocus
a mbeṫ cin eineclunn, no cu ro pinne ocus cu ro eirċe; ocus o
C. 1136. do denuit; ata [in] eineclunn [cedna] doib, cin co dernait innsgu-
chad graiḋ. Is asgabur sin: "Do em dos ditin ar nimtenċus
don filiġ," no cu na beṫ aċt aṁuil ata don Ecluis, ocus feċthur
a cana.

C. 1136. Cach aon da fuil eineclunn a dualgus airi [is] foġuil lain doib
cach foġuil do denuit, ocus a mbeṫ cin eineclunn no cu ndernuit
pennuit, ocus eiricc, ocus innsguchaḋ airi, ocus ata eineclunn
doib iarsuiḋuġa; ocus aseḋ so dera eineclunn doib iar pennuit
C. 1186. ocus eiricc ocus innscuchad airi [no gin go ndernait indschuchu
airi], uair nar comuiscc a n-esinnrucus for a tochus; no uair
na dernut maiṫ dia tochus. Ased fodera curub foguil lain
doib cach foguil do denuit.

Cach aon da fuil eineclunn a dualgus a cenn ocus a coibdeluch,
is foguil lain doib cach foguil do denuit, ocus a mbeiṫ cin
C. 1186. eineclunn no cu ndernut pennuit ocus ericc, [ocus gu tardat
sreiteaċ a mignima;] ocus o do denut ata [in] eineclunn cetna
doib.

C. 1187. Na baill ro tuisled ann [sin;] ocus maḋ siat na cinn, is seḋ
so on: .i. o ṫair in ball eineclunn aín feċt a dualgus in cind, a
beṫ do gres. As as gabur sin: "Fer dono ciasingbu as a
graḋ," ⁊rl. No curub cinnti a nemtiachtuin re dligeḋ, ocus o
bus cinnti, nochu nuil nach ni doib a dualgus.

O ṫair in duine eineclunn aoin feċt a dualgus a coibdeluch,
ata in eineclunn sin do do gres, ce ṫi cin co ti fri dliġeḋ. Is
as gabur sin, "Cid marb in tathuir," ⁊rl.]

C. 1187. [Do gabar eneclann do neoch a dualgus a ḋana ocus a ṫocusa
etarsgartai a naonfeċt, ocus noċa faġbar a dualgus a cinn
ocus a coibdelaċa, na a dualgus a dana; ocus a cinn, ocus a
coibdelaċa; no dono go faṫar eneclann dó a dualgus a ḋana
ocus in ċinn aga ndernna urrneḋ.]

i.e. the inferior grades have a 'sed' where the chieftain grades have a tenant, i.e. the king exceeds by seven base tenants, and in this proportion each king rises over another.

As to the poet grades, every crime they commit is full crime, and they shall be without honor-price until they do penance and pay 'eric'-fine; but when they have done so they shall have the same honor-price *again*, though they have not moved from their grade. This is derived from "Protection is afforded for the dignity of the poet;" or they shall be like the church-men, and let their laws be examined.

As to all persons who have honor-price in right of their age, every crime they commit is full crime to them, and they shall remain without honor-price until they do penance, and pay 'eric'-fine, and attain to higher age, and they shall have honor-price afterwards; and the reason that they shall have honor-price after penance and 'eric'-fine and greater age, or without attaining to greater age is, because their unworthiness did not affect *or lessen* their property; or because they have not done good with their property. It is the reason that every crime they commit is full crime.

As to all persons who have honor-price in right of their chiefs and relatives, every crime they commit is full crime to them, and they shall remain without honor-price until they do penance and pay 'eric'-fine, and make atonement for their evil deeds; but when they have done so, they shall have *back* the same honor-price *which they had forfeited.*

It is the followers[a] who have stumbled in this case; and if it be the chiefs,[b] it shall be *regulated* thus: when the follower has once taken honor-price in right of his chief, he shall always retain it. This is derived from, "But a man who falls from his grade," &c. Or it is certain that he will not submit to law, and when this is certain, he shall have nothing in right of him, *the chief.*

When a person has once taken honor-price in right of his relations, he shall always have this honor-price, whether he submits to law or not. This is derived from, "Though the father be dead," &c.

A person gets honor-price in right of his profession and of his separable property together, but it cannot be obtained for him in right of his chief and his relations, or in right of his profession, his chief, and his relations; or, *according to others*, honor-price can be obtained for him in right of his profession and of the chief under whom he was appointed.

[a] Ir. *Members.*

[b] Ir. *Heads.*

Do cetir slict athgabala.

Distress.

Teora ferba fira dos nacht Asal ar Mug mac Nuadat, gabail co toxal; co foetar aidchi Fertai for Boind; asluiset huadaib; facubsat a laegu, laich find for tellraig. Etha aniarair co tocta se delechaib treibi ar toidriuch. Gellta dib iarum la Coirpre nGnathċor, di gabail, di athgabail, di detiu, dichomdetiu, diaircsiu, di aititiu.

Tir-ba Chuind Cetchoraig, ar a ngabaid ilbenda, berta Fergus Fergleṫeċ i n-digail a thromgreisi, di guin Echach Bélbuide. Bretha Dorn in ansaire. Do ceirr ina firinde sich i ngnuis Fergusa. Ferais Fergus serechtus Finech i lLoch Rudraide di marbad a marcinta. Tairic a thir, imurro, foselba hi Cuind comarba.

Teora ferba fira, fira .i. finda .i. teora bai iar fir ro moiċestair no ro mainestair Asal mac Cuind, feinneda, aithech tforta rí Temrach, for Mug mac Nuadat, aiṫeċ forta Coirpri nGnatċuir, no aiṫeċ forta Cuinn cetċaṫa, .i. teora ba bleċta, .i. ba fir a mbeiṫ co sut. Dosnacht Asal ar Mug, mac Nuadat, .i. athgabail ecinnteċ ris a sailter tiaċtain re dliġeḋ. Gabail co toxal, .i. na hathgabala .i. amach, .i. ba druim fri lias laeġ ann sin. Co foetar aidchi Fertai for Boind, .i. co ro fesetar for Fertafeig for bru Boinne,

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[1] *Loch Rudhraidhe*, now the Bay of Dundrum, in the County Down.

[2] *Ferta-feig.*—More usually called Ferta-fer-feg, *e.g.* in the Four Masters, now Slane. In C. 777 this place is described as on the south side of the Boyne.

OF THE FOUR KINDS OF DISTRESS.

DISTRESS.

THREE white cows were taken by Asal from Mogh, son of Nuadhat, by an immediate seizure; and they lay down a night at Ferta on the Boyne; they escaped from him; they had left their calves, and their white milk flowed upon the ground. He went in pursuit of them, and seized six milch cows at the house at day-break. Pledges were given for them afterwards by Coirpre Gnathchoir, for the seizure, for the distress, for acknowledgment, for triple acknowledgment, for acknowledgment by one chief, for double acknowledgment.

The Tir-ba of Conn Cedcorach, from which these horned cattle were taken away, had been given to Fergus Ferglethech in atonement for the great injury done him, by the killing of Eochaidh Belbhuidhe. Dorn was also given him in bondage. She was killed in her truth for remarking *the blemish* in the countenance of Fergus. Fergus made a manly attack upon Finech in Loch Rudhraidhe,[1] to kill it for its great depredations. His land was, however, restored into the possession of the heir of Conn.

Three white cows, i.e. three cows which, in truth, were seized or taken by Asal, son of Conn, a champion, and steward-bailiff of the king of Temhair, from Mogh son of Nuadhat, who was the steward-bailiff of Coirpri Gnathchoir, or the steward-bailiff of Conn of the Hundred Battles, i.e. three milch cows, i.e. it was true that they had milk. Were taken by Asal from Mogh, son of Nuadhat, i.e. not the exact measure *of the claim but* distress, by which it was thought the law would be submitted to. By an immediate seizure, i.e. of the distress, i.e. out, i.e. there was a shed of calves there. And they lay down a night at Ferta on the Boyne, i.e. and they lay down at Ferta-Feig[a] on the bank of the Boyne, which is called

DISTRESS. fris a raiter Craeb Patraic is in tan sa. Asluiset huadaib, .i. ro
elasatar uaiṫib. Facubsat a laegu, .i. a Mug, mac Nuadat, .i. ro
be tucait a n-elaidi. Laith find for tellraig, .i. as nambó iars
a talmain. Isin lo fintaitnemach for tullrech in talman, no for tul
dreiċe in talman, .i. donní is tellus ur, talam. Etha aniarair, .i.
C. 773. [Luid Asal in a n-diaid] co hada, no co hait, da niarraiḋ, no do etad
C. 773. uaiṫib dul da n-iarraid. Co toċta se delechaib treibe, [.i. o
dorus tige Nuaḋat] .i. co tucustar se suigin amlacha lais co treib ar
tae diriuch na maitni, no ar deirgtairic na maitne, .i. se sineċaib, .i.
tres uocarum tres uocarum tremaram secundarum apud patrem. Ar
toidriuch, .i. tuidruch lai ocus aidchi, no tuiṫruch suilsi. Gellta
dib iarum la Coirpri. nGnaṫcoir, .i. ri Ulad, da gnaṫaigeḋ coir,
no da daingnided coir, .i. tucaḋ dligeḋ tar a cenn, .i. iar na gabail. Di
gaḃail, .i. na teora mbo; aċt ma ro bí ardarc dligid ann. Muna raib
ardarc dliġiḋ ann, is eloḋ ro leiceḋ im na tri cet buaib, ocus diablad
iar nelod na se ba. Di athgabail, .i. na sé mbó, .i. aiṫerrach gaḃala,
C. 778. .i. is i sin cet uair ro gaba athgabail i n-Ere. Di detiu [.i. oenḟir],
.i. re re Fergusa no la athair. Di chomdetiu, .i. re ré Coirpri
Gnaṫċair, no la senathair. Di aircsiu, .i. fri re Cuind, o Feinib
Temrach, .i. fri aimsir da ḟlaṫ Eman, .i. detiu, ocus aititiu ocus
comditiu tair fri ré trír, aircsiu nama aniar. Di aititiu, .i. re ré
Concuḃair Gnaṫċair, .i. fri re nAsail, .i. aititiu ainfiss indso. Detiu
aenfir, ocus aititiu deiri, ocus comdeitiu trir. Ise re ro bui in ferand
amuig, .i. la trian re rudarta do rime sund, .i. seċt fichiat bliaḋain ro
bui in tir fo Ultaiḃ, o bui Fergus cond tainic Coirpri nGnaṫcor ro gell
in athgaḃail so. Tir-ba Chuind Cétchoraig, .i. ainm in tíre isuime
ro baí in caingin, .i. tir ro bui acu Cunn, ris ar muiġ cet cath, no co
tucaḋ do Fergus é ina ninech. Asa ngabaid ilbenda, .i. is as sin do
gabustar benna ilarda na hathgabála. Berta Fergus Fergleteċ,
.i. do breiṫemnaiġeḋ so d' Fergus do niodgliada, Frigus Fergliaṫach, no
do geltis a ech féin, .i. is forainm do. I n-digaila throm greisi,
.i. n-digail na greise truime tucaḋ ar a enec n-éiric in grista truim,
.i. a saraigthe. Diguin Echach, .i. do guin ar marḃaḋ i marbad
Echaċ oca roibi in Belbuide, mac Feidlime, mic Tuathail Techtmair,
ocus brathair Cuind eiside. Eochaiḋ Belbuide do marḃaḋ ar a
comairce. Bretha Dorn in ansaire, .i. an strairi fri himcomus
cinaiḋ a mic .i. do breiṫemnaiġeḋ Dorn, ingen Buide, mic Ainmireċ. An,
fo diultaḋ, conaċ a saire, aċt a ndaire; no an fo diultaḋ, conaċ andaire,

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[1] *Fergletheck.*—This cognomen of Fergus may be interpreted either Fergus of the battles, or Fergus the grazier, because of his many war-horses, which consumed the grass of Ulster, far and wide.

Craebh-Patraic at the present day. They escaped from him, i.e. they strayed away from him. Had left their calves, i.e. with Mogh, son of Nuadhat, i.e. this was the reason of their straying. Their white milk on the ground, i.e. the milk of the cows upon the earth. In the bright beautiful day upon the face of the ground, or on the surface of the earth, 'talamh,' i.e. from the word 'tellus,' earth. He went in pursuit of them, i.e. Asal went after them quickly or with haste, or, people were sent by him to seek them. And seized six milch cows at the house, i.e. from the door of Nuadhat's house, i.e. and they brought six similar cows with them from the house at the dawn of morning, or at the red-streaking of the morning, i.e. six milch cows, i.e. three cows, and three cows more as the second seizure at the house of *Mogh's* father. At day break, i.e. the separation of day and night, or the first dawn of the light. Pledges were given for them afterwards by Coirpri Gnathchoir, i.e. king of Ulster, *called Gnathchoir* (*the ever just*), as having always observed justice, or as being one by whom contracts were confirmed, i.e. he offered to submit to law respecting them, i.e. after the seizure of them. For the seizure, i.e. of the three first cows; but so as there was established law at the time. If there was not, established law, it was evasion that was effected with respect to the three first cows, and the six cows are the double *restitution* after the evasion. For the distress, i.e., the six cows, i.e. a second taking, i.e. this was the first time that distress was taken in Erin. For acknowledgment, i.e. of one man, i.e., during the time of Fergus or his father. For triple acknowledgment, i.e. during the time of Coirpri Gnathchoir or his grandfather. For acknowledgment by one chief, i.e. during the time of Conn, of the Feini of Temhair, i.e. during the time of two chieftains of Eamhain, i.e. there was acknowledgment and double acknowledgment and triple acknowledgment in the east, *at Tirba*, during the time of three persons, acknowledgment by one chief only in the west, *i.e. at Temhair*. For double acknowledgment, i.e. in the time of Conchobhar Gnathchoir, i.e. during the time of Asal, i.e. this is double acknowledgment in ignorance. 'Detiu' means the acknowledgment of one person, 'aititiu' of two persons, and 'comdetiu' of three persons. It is the time during which the land was out of their possession, i.e. during the time of three *kings*, which is reckoned the period of prescription, i.e. for seven score years the land was under the Ultonians, from the time that Fergus flourished until Coirpri Gnathchoir, who gave pledges for this distress, came *to the throne*. The Tir-ba of Conn Cedcorach, i.e. the name of the land, concerning which the contract was, i.e. land which had been in the possession of *the heir of* Conn, who gained one hundred battles, until it was given to Fergus as a mulct. From which these horned cattle were taken, i.e. from which the horned cattle were taken in distress. Given to Fergus Ferglethech,[1] i.e. it was adjudged to Fergus who fought with bravery, or he was called Fergus-Fergliathach, because of his horses that grazed or eat grass. In atonement for the great injury done him, i.e. in atonement for the great injury inflicted on his protege, i.e. as 'eric'-fine for the heavy injury, i.e. the violation of his protection. By the killing of Eochaidh, i.e by the murder of Eochaidh, the Yellow-mouthed, son of Feidhlime, son of Tuathal Techtmhar, and brother of *King* Conn. Eochaidh Belbhuidhe was killed while under his protection. Dorn was given in bondage, i.e. without freedom, on account of the crime of her son, i.e. Dorn, daughter of Buidhe, son of Ainmire, was awarded to him. 'An' is here a negative, *and* '*anshaire*' means that she was given not in

aċt i ngill tucad do Fergus, .i. a cinaid a meic, Foitline, in seiseḋ fer ro bui oc marbaḋ Echach Belbuide; uair mac deoraiḋ he, ocus tar sarugaḋ fine mathar, no i n-anfis fine mathar, do rigne he; ocus isedh do rineḋ a mathair do tidlacaḋ ina ċinaiḋ do Fergus andaire, no cuma ngill.

Ocus in t-Inber nAilbine i cinaid in cuicir ussaḋ, ar marḃaḋ doib a seiser Eochaiḋ Belbuide, ar comairge, iar na indarba do Cond Cetċaṫach da brathair remi. Co ndeoċatar in seiser do ċuardugaḋ i Sliab n-Uaid, conid and do rala doib a marḃaḋ; ocus deismireċt air:—

“Asal, Eochu, garg a nglé,
“Foitline, ocus Tibraite,
“Enda, Ailill, an a clu,
“Seser las torċair Eochu.”

Do ceirr ina firinde, .i. cerb fir di inni ro raidi, .i. do rochair sin na firinde is in tuba nainme do rigned re Fergus; ocus is e sin fota aideda Fergusa. Ocus is and sin ro marb Fergus Durn don cloich fotraicte re ndul fon Loch. Sich i ngnuis Fergusa, .i. da seched no ro hindsaiġeḋ for Fergus ina gnuis im tuba n-ainme riss. Ferais Fergus ferechtus, .i. ro ferustair Fergus echtas firda ar in mnaí, no ar in peist, .i. secht ferda. Finech i Lloch Rudraide, .i. forcend, .i. for Sinig Loċa Rudraide; no is and tainic finis, crich abais i Lloch Rudraiḋe ac in tSinig, no in peist, .i. inbest ocus inben. Di marbad a marcinta, .i. dia marbaḋ ina cintaib mora in mnaí, no marḃad in muirgris, .i. i n-uataḋ. Tairic a thir imurro fo selba hi Cuind comarba, .i. airicid a ferand imurro fo seilb in tí ro ba comestaiḋ orb do Conn, .i. i seilp comarba Coind Ocus comardugaḋ ro bui sund itir in sarugud, ocus in mnaí do marḃaḋ, ocus issed friṫ d'imarcraiḋ and in tir; ocus ni fetatar sil Cuind ar mad leo, is aire nar bo diles uaithib fri re trir. Is e cuit in imurro and, cia tucaḋ in ferann imuich, noca tucaḋ in ben; no dono ce ro bui in ferann imuich re re rudarta, .i. re re trir tucaḋ imuich he, .i. uair dob anfis; ni hinand ocus in ben, .i. Dorn, ingen Buidi, mic Ainmireċ, uair i ngell cin cinneḋ re tucaḋ.

Ar teora ferba tic so, mas fir don duil a roib.

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[1] *Sliabh Fuaid.*—Now Fuad mountain, near Newtown Hamilton, in county Armagh, a place much celebrated in Irish history.—*Annals of Four Masters*, year 3500 A.M. (N.)

[2] *Monster.*—In C. 774, this monster is called ‘Sphiron.’ ‘Sinech’ literally means, having dugs or teats.

[3] *Occurs.*—The following pages up to page 75, are written on a small piece of parchment, numbered folio 5 of the manuscript.

freedom but in bondage; or 'an' is a negative *in a different sense*, meaning that she was given to Fergus, not in bondage but as a pledge, i.e. for the crime of her son Foitline, one of the six men who were at the killing of Eochaidh Belbhuidhe; for he was the son of a stranger, and had been begotten against the wish of the mother's tribe, or without the knowledge of the mother's tribe; and it was he that, for his crime, gave up his mother in bondage, or as a pledge to Fergus.

And Inbher Ailbine *was given up to Fergus* for the crimes of the five natives, the six having killed Eochaidh Belbhuidhe, who was under protection, after his expulsion sometime previously by his brother, Conn of the Hundred Battles. The six persons had gone to search *for him* in Sliabh Fuaid,[1] where they overtook and killed him, as this quotation shows:—

"Asal, Eochu, fierce and fair,
"Foitline and Tibraide,
"Enda, Ailell, noble their fame,
"Were the six by whom Eochu was killed."

She was killed in her truth, i.e., though what she said was true for her, i.e. she was killed in her truth for reproaching Fergus with a blemish; and this was the cause of Fergus's death. It was then Fergus killed Dorn with the bathing stone before he entered the loch. **For remarking *the blemish* in the countenance of Fergus**, i.e. which she ascribed or attributed to Fergus in his countenance as a reproach of blemish to him. **Fergus made a manly attack**, i.e. Fergus made a fierce attack upon the woman, or upon the monster,[2] i.e. a manly expedition. **Finech in Loch Rudhraidhe**, i.e. end, i.e. upon the Sinech of Loch Rudhraidhe; or it was there in Loch Rudhraidhe that his finis, end, or death, took place by the Sinech, or the monster, i.e. the monster and the woman. **To kill it for its great depredations**, i.e. to kill the woman for her great crimes, or to kill the sea monster only. **His land was, however, restored into the possession of the heir of Conn**, i.e. they restored his land, however, into the possession of the person who was the heir to the lands of Conn, i.e. into the possession of the heir of Conn. And there was an adjustment here between the violation *of Fergus's protection* and the killing of the woman, and the difference that was found between them was the *value of the* land; and the race of Conn did not know whether the land was theirs *or not*, because it had been out of their possession during the reign of three persons since its forfeiture. The force of the "however" here is, though the land was restored, the woman was not; or though the land was out *of the possession of the heirs of Conn* during the period of prescription, i.e. during the period of three persons since it was given out, i.e. since there was ignorance *respecting this;* not so the woman, i.e. Dorn, daughter of Buidhe, son of Ainmire, for it was in pledge without any limit as to time she had been given.

On three white cows this is written, if it be true for the book in which it occurs.[3]

DISTRESS. Cia cin imar gabaḋ in athgabail so, ocus cia ro gab, ocus cia ruc breṫ fuirri? .i. Batur tri prim cinela i nEri: Feini, ocus Ulaiḋ, ocus Gaileoin. Ocus bui consliucht mor itir Fenib is in aimsir sin; .i. itir Conn Cétcaṫach ocus Eochaiḋ Bélbuide, mac Tuathail Teċtmair. Ro hindarbaḋ iaram in t-Eochaiḋ Bélbuiḋe iar foglaiḃ mora, o Cund co Fergus
C. 774. [mac Leidi] co rig Ulaḋ, [do chuindchid neirt ocus sochraid.]
C. 775. Bui iar sin re ciana i maille fri Fergus. Fecht and imurro do Eochaid iar reib cianaib, luid co ċinel do cert friu, co tarla ina docum is Sléib Fuait, Asal mac Cuinn Cetcathaiġ, ocus ba feindidside, ocus ceiṫri mic Buide, mic Ainmireċ, .i. Eochaiḋ Oresach, ocus Enda Aigenbras, ocus Ailill Antuaraid, ocus Tibraiti Traigleṫan, ocus Fotline, in mac rucastair Dorn, ingin Buidi, don deoraid. Is de ro cet:—

“Foglaid forn mac do Durn,” ⁊rl.

Ocus ro marbsat Eochaiḋ Belbuide ar comairgi Fergusa.
C. 775. [Siacht Fergus co sluagaib a digail ocus] ro hacra sin a tuaid ocus do breṫa cert do, .i. tri seċt cumala:—seċt cumala
C. 775. di ór, ocus [seċt cumala di] argait, ocus [tir sect cumala] in tInber nAilbine, i cinaid in cuicir urraḋ; ocus tucaḋ Dorn, ingin Buidi, i ngellre cin amic, uair mac deoraḋa, no Albanaig he, ocus tar sarugu, no i nanfis fine maiṫre, do rinne he.

C. 776. [Dogeni Fergus ogcuru tars an eric so, ocus] luid Fergus dia tir iar sin, ocus beir a cumal lais i fognam.

Feċt naen ann iar sin, luid Fergus ocus a ara, Muena a ainm, do ċum mara; feicis ocus ro cotailsit for bru in mara. Do lotar imurro luċorpain cus in rig, cona mbertatur as a

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[1] *Ulaidh.*—In C. 774 it is written *Ulta.*

[2] *Galeoin.*—This word in the gloss in C. 774 is explained as another name for Laighin, i.e. Leinstermen.

[3] *The son of Dorn.*—Several other lines of this quotation are given in C. 775.

[4] *Inbher-Ailbhine.*—This was the name of a townland at the mouth of the river Delvin, north of Howth. In C. 775 it is stated that the land given to Fergus was the property of Conn Corach, and that it got the name of ‘Nitha,’ meaning controversy, on account of the many battles and disputes there were about it afterwards. It is added in the same place that Dorn, the sister of the son of Buidhe,

DISTRESS.

For what crime was this distress taken, and who took it, and who pronounced judgment upon it? There were three principal races in Erin, the Feini, the Ulaidh,[1] and the Galeoin.[2] And there was a great dissension among the Feini at this time, i.e. between Conn of the Hundred Battles and Eochaidh Belbhuidhe, *grand*son of Tuathal Techtmhar. Eochaidh Belbhuidhe, after having committed great depredations, was expelled by Conn, *and fled* to Fergus, son of Leidi, King of Uladh, to seek assistance and forces *from him*. He remained after this for a long time with Fergus. One time, however, Eochaidh set out, long afterwards, to go to his tribe to demand justice from them, but was met at Sliabh Fuait by Asal, son of Conn of the Hundred Battles, a champion, and by the four sons of Buidhe, son of Ainmirech, i.e. Eochaidh Oresach, Enda Aigenbras, Ailell Antuaraid, and Tibraidi Traiglethan, and by Fotline, the son whom Dorn, the daughter of Buidhe, brought forth to a stranger, of whom was said:—

> "The son of Dorn is a trespasser on us,"[3] &c.

And they slew Eochaidh Belbhuidhe, who was under the protection of Fergus. Fergus went with forces from the north to demand satisfaction, and justice was ceded to him, i.e. three times seven 'cumhals':—seven 'cumhals' of gold, and seven of silver, and land of seven 'cumhals,' Inbher-Ailbhine,[4] *by name*, for the crime of the five natives; and Dorn, the daughter of Buidhe, was given as a pledge for the crime of her son, for he was the son of a stranger, or of an Albanach (Scotchman), and was begotten against the wish of, or without the knowledge of, the tribe of the mother.

After this Fergus made a perfect covenant respecting this 'eric'-fine, and returned to his own country, having his bondmaid with him in bondage.

One time after this, Fergus and his charioteer, Muena by name, set out for the sea; they reached it and slept on the sea-shore. Now fairies[5] came to the king, and took him out of his chariot,

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who committed this slaughter, was given in pledge as a prisoner, until they should have paid seven 'cumhals' for every hand engaged in the killing.

[5] *Fairies.*—The term 'Luarcan,' meaning fairy, is still preserved under various corrupted forms in the country. In the counties of Kilkenny, Tipperary, and Waterford, it is luġ-aꞃcan; in West Munster, luꞃꞃacán; and in Ulster, luġċaꞃman. See Croker's "Fairy Tales," and Keightley's "Fairy Mythology."

DISTRESS. carpat, ocus rucsat a cloidem uad i tosaċ. [Ronucsat iaram
C. 776. cosainic a muire], ocus ros nairig Fergus iar sin [ó ráncatar
C. 776. a ċosa a muir. Do fiuchtradar lasodain], ocus ro gab triar
dib, .i. fer ceċtar a da láim, ocus fer for a bruinnib. "An-
C. 776. main i nanmain" [.i. anacal]. "[Tartar] mo tri drinnroisc."
(.i. roga), ol Fergus. "Rotbiah, ol in tabac, aċt [naċ] ni bes
ecmaċt duind." Ro ċuinne Fergus fair eolus foberta fo
lochaib ocus lindaib ocus muirib. "Rot biah, ol in tabac,
aċt aen urċuillim airiut, ni deochais fo Loċ Rudraiḋe fil it
crich feisin. Tobertatar na lucuirp luibe do iar sin ina
cluasa, ocus imteged leo fo muirib. Atberat araile is in
tabuc atbert abrat do, ocus at cartad Fergus fo cenn, ocus
imteġed fo muirib saṁlaiḋ.

Laiṫi ann iaram, ad midir Fergus fobairt Loċa Rudraiḋe,
C. 776. ocus facbaiḋ a ara ocus a carpat for bru in loċa; [alluiḋ fon
C. 776. loch] co nacca in muirdris ann, peist uiscide [uaṫmar.] Ala-
nuair rossriced aroile nos imairced amail bolc ngobann. La
deċsain do fuirri ro siabra a beoil do dib culadaib, ocus do
C. 777. luid as for tir ar omun, [ocus asbert fria araiḋ, cia cuim
C. 777. acci ?]; ocus isbert in tara fris: "ni maiṫ do gne," ol se [aċt
C. 777. nib lia; berṫi cotlud dit]: "Fo duit cia no cotailtea." [Laso-
dain dona luig Fergus ina ċarpat ocus contuil.]

In cein iarum contuilsium, téit in t-ara co gaeṫa Ulaḋ,
C. 777. batur i n-Emain Macha, ocus atfet dóib imṫeċta in rig, [ocus
ambuifair]; ocus frisscomarcair doib, cia rig no geibtais tar
a eisi, ar ni bi urusa rig co nainim i n-Eṁain.

Basi din comairli gaeṫ n-Ulaḋ, in rig do ṫuideċt dia ṫig, ocus
ġlanad ar a ċind o caċ daescursluag, ar na beitis druiṫ na
oinmiti and, na aes aidbreḋa ainme for incaiḃ ind rig, ocus
folcad faen do do gres, ar naċ aiced ascaṫ i n-uisce. Do
C. 777. ronsat iarum a imcoimet co cenn tri mbliaḋan, cin fis [a
ainṁe] don rig.

C. 777-8. Laiṫi iarum asbert fri a ċumail folcad [do dénam] do.
Ba mall lais din do gein in ben in folcaḋ, do bert buillid di co

DISTRESS.

having first taken away his sword from him. They afterwards carried him as far as the sea, and Fergus felt them when his feet touched the sea. Whereupon he awoke and caught three of them, viz., one with either hand, and one on his breast. "Life for life," (i.e. quarter), *said they.* "Give me my three wishes" (i.e. a choice), said Fergus. "They shall be granted," said the fairy, "provided they be not such as are beyond our power." Fergus requested of him a knowledge of *the mode of* passing under loughs and pools and seas. "Thou shalt have it," said the fairy, "except as regards one, which I prohibit thee *to enter:* thou shalt not go under Loch Rudhraidhe, which is in thine own country." After this the fairies put herbs in his ears, and he went with them under the seas. Others say, that the fairy gave him his hood, and that Fergus used to put it upon his head, and thus pass under the seas.

One day after this, Fergus took it into his head to enter Loch Rudhraidhe, and he left his charioteer and his chariot on the margin of the lough; and as he went into the lough, he saw in it the Muirdris, a frightful sea-monster. One moment it used to contract, and then dilate like a smith's bellows. On his beholding it his mouth became *permanently* distended to both his ears, and he fled out of *the lough* into the country from fear, and he said to his charioteer, "How do I appear;" and the charioteer replied to him: "Thy aspect is not good," said he; "but it shall not be so long; sleep will restore thee: it would be well that thou shouldst take a sleep." Upon which, therefore, Fergus went into his chariot and slept.

Now, while he slept, the charioteer went to the wise men of Ulster who were at Emhain-Macha, and told them the adventures of the king, and what was the matter with him; and he asked them what king they would take after him, for it was not easy *to keep* a king with a blemish at Emhain.

The advice of the wise men of Ulster then was, that the king should return to his house, which should be cleared before him of rabble, that there might be no fools or idiots in it, or persons who would reproach the king with the blemish on his face, and that a muddy bath should be always prepared for him that he might not see his shadow in the water. They afterwards kept the king in this manner for three years, ignorant of his own blemish.

One day afterwards he bade his bondmaid make a bath for him. He thought that the woman was making the bath too slowly,

DISTRESS. n-echlaisc. Gabais toirsi, ocus tuba a ainim fris in rig; do bert builli di co cloidim co nderna di blaid di.

C. 777. Imsoi iarsuidiu conluid for Loċ Rudraide [la co n-aiḋċe].
C. 777. Ro fiuch in loch de [ocus in ,muirdris] co teigeḋ a tonngar fortir. Do luidsium iarum combui uas in loch, ocus cenn na biasta na laiṁ, conacatar Ulaid uile, ocus asbert friu, misi is tiugbeo, "a Ultu," ol se. Teit fon loch iar sin, com ba marb, ocus ba derg in loċ iarum co cend mis, ocus is de sin ro cet:—

"Fergus mac Leti, in rig,
"Luid a Fertais Rudraiḋ.
"Uaṫ do narfas fa gann gle,
"Ba sí fochunn a ainmi."

Ro cuindigsit Feni iar sin eiric a cumaili, ocus tairic a tiri, uair secht fiċit bliaḋain ro bui tir Feine fo Ultu, re re Fergusa, ocus re re Concoḃair, ocus re re Coirpri nGnaṫċor; ocus nir damad dliġeḋ do Feinib a tuaid co haimsir Coirpri Gnaṫcor; no nir gab ri itir ar Ultaib o Fergus co Coirpri Gnaṫċor, ocus rob uadsein deitin dliġeḋ do Asal, mac Cuinn, feinneḋ, aiṫeċ forṫa rig Temraċ eiside. Ocus ros cuirsitair a eochu is in n-Innbir n-Ailbine, ocus tanic Muġ, mac Nuadat, aiṫeċ forṫa Coirpri Gnaṫcoir, ocus ro cuirestar as iat, ocus atbert, "in uime ro cuiris t'ech ann so ara taḃairt uaib fechtt naill?" "In uainn tucaḋ dono?" ar se; no cuma do do deċsat cena do gabail athgabala, ocus do tobach in tiri ocus na cumaile a tuaid, ocus ro gab in t-atheċ i sus tri bu i n-athgaḃail, ocus ro elaisit uaid, ocus ro gab se bu iar sin co na laegaib i n-athgabail, ocus toxul tuc forru, uair nir dama doib dul fri lias, foḃiṫ in cocṫa bui itir Feine ocus Ulta. Is de ro gaḃaḋ athgabail toxal itir crichaib imdergaib. Ocus ro tincad dliġeḋ ris umpaseic.

[Cid fo dera in ferund d'airiucc a tuaiḋ, ocus cuná hairicṫur

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[1] '*Eric'-fine.*—In C. 778, this paragraph is differently given as follows:—

"After this the Feini sent to demand 'eric'-fine, because of their having been overreached, and they demanded 'eric'-fine for their bondmaid and restoration of their land. Right was not ceded on this head in the time of Ailell, son of Matach, and the Ultonians had no full king until Coirpri Gnathchoir came, in whose time the Feini wished to take an immediate distress from the Ultonians, but no one durst drive it off until Asal, son of Conn, a champion of the Feini Temhrach, took it from Mogh, son of Nuadhat, the steward-bailiff of the king of Uladh."

and he gave her a stroke of his horsewhip. She became vexed and reproached the king with his blemish; whereupon he gave her a blow with his sword and divided her in twain.

He then went off and plunged into Loch Rudhraidhe *where he remained* a day and a night. The lough bubbled up from *the contest between* him and the sea-monster, so that the noise thereof reached *far* into the land. He afterwards came up and appeared on the surface of the lough, having the head of the monster in his hand, so that all the Ulstermen saw him, and he said to them, "I am the survivor, O Ultonians." He afterwards descended into the lough, and died; and the lough was red from them for a month afterwards. Concerning which was sung:—

"Fergus, son of Leidi the king,
"Went into Fertais Rudhraidhe.
"He saw a form of no great beauty,
"Which was the cause of his blemish."

After this the Feini demanded 'eric'-fine[1] for their bondmaid, and the restoration of their land, for the land of the Feini had been for seven score years under the Ultonians, *viz.*, during the time of Fergus, and of Conchobhar, and of Coirpri Gnathchor; and their right had not been ceded to the Feini by the *people of* the North until the time of Coirpri Gnathchor; or no king had at all ruled over the Ultonians from Fergus till Coirpri Gnathchor, by whom law was ceded to Asal, son of Conn, a champion, who was the steward-bailiff to the king of Temhair. And he placed his horses on *the land of* Inbher Ailbhine, and Mogh, son of Nuadhat, the steward-bailiff of Coirpri Gnathchor, came and drove them out of it, saying, "Is it the reason that thou hast put thy horses here, because it was taken from thee formerly?" "Was it from us then it was taken?" said he. Or he went to take distress, and to recover the land and the '*eric'-fine for the* 'cumhal' from the men of the North, and the steward of the men of the South took three cows in distress, but they escaped from him, and he took six cows afterwards with their calves in distress, and drove them off rapidly, for they were unable to put them into a shed, because of the war that prevailed between the Feini and the Ultonians. From this is derived *the rule* that an immediate distress may be taken between countries which are at strife. And his right was ceded to him respecting them.

What is the reason that the land was restored by *the people of* the North, and that '*eric'-fine for* the woman was not restored, whereas

DISTRESS. O'D. 29,30. in ben, ocus curub re héiricc foglu tuccaḋ ceċtar de? Isé in fáṫ fo dera, do rinne in bean tuaiḋ foguil in bu dilus hí, ocus nochu dernu in ferund foġuil, in bu dilus hé; ocus ro tuit fein i nurrannus don foġuil sin. Is aire na hairicṫur a tuaiḋ, ocus bui in ferund a tuaiḋ re ré Conċubuir, ocus Ferġusa, ocus Coirpri nGnathċoir.

Ciḋ fo dera in ferund d'airiucc a tuaiḋ ocus abeṫ a muiḋ ṫre ré trír, uair, "uirdliġeḋ riġ iar trí flaṫuiḃ fuirustur na coimédaiḋe, nech nertur fer féine fogluasaċt," .i. isé in fáṫ fodera, comárduġaḋ do rinneḋ itir na fogluib ann, .i. Eocha Belbuiḋe ro marbad ar cumuirce Fergusa ann, ocus riġ cuiciḋ hé, ocus ro dligustur oċt cumala décc itir irar ocus eneaclann ina sáruġaḋ; ro dligustur noí cumala ina leṫ airer ocus ina leṫ eneaclann, i tuba na hainme re Fergus, uair ní ro bu follus an ainim air; conid seċt cumala fiċit sin uile do Ferrgus. Ro conda eneclund a marbaḋ a gill, uair ba geall gan cindeḋ ré in geall tucaḋ amach, trí cumala fichit do i n-airar ocus i n-eneclunn. Uair ro buí fresabra ac Fergus ris in tan sin. Ro dligustur Duide, mac Ainmirech, eineclann a marḃaḋ a ingine, .i. aire foirgill meodunuch he, ocus sé cumala do ina eineclann. Ro dligustur a derbbráṫir eineclann do ina marbaḋ; aire ard hé, ocus ceiṫri cumula do ina einuclunn; cuna trí cumula décc ar ḟichit sin ro acrutur in lucht asus, ocus seċt cumula fichut ro acrutur inlucht a tuaiṫ; ocus do riġneḋ comarduġaḋ eturru, ocus as é leṫáirde frith eturuḋ, sé cumula d'iumurcruid ar in lucht a tuaiḋ, cunaḋ innti sin ro hairiceḋ in t-Innbir n-Deblinne a tuaid arís.

Ocus is follus as sin in éiricc do béra duine amaċ, dá tecṁuḋ foguil do denum ris in tí ó mberur, cu n-úráiliund dliġeḋ air a éiricc budéin do, damaḋ ferr hi ina éiricc ele].

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[1] *The heirs.*—Compare C. 2216.

[2] *For the authority of Fergus was opposed.*—This would appear to be an explanation why Fergus paid full honor-price for the death of Dorn, whilst he only got half honor-price for Dorn's having reproached him. It is stated in the Book of Ballymote, C. 1534, that when a king was opposed he only got half honor-price.

[3] *Other 'eric'-fine.*—If one man commits a crime for which he pays another six 'cumhals,' and that afterwards the other man injures him to the amount of nine 'cumhals,' it is evident that there is a balance of three 'cumhals.' But it appears, from the words of the commentator, that it was the rule that when the latter 'eric'-

both had been given as 'eric'-fine for trespass? The reason is, the woman committed an offence in the North for which she was forfeited, and the land did not commit any offence for which it could be forfeited; but it was returned in part payment for that trespass, *i.e., the killing of Dorn*. And this is the reason why it (*'eric'-fine for the woman*), was not restored by the *people of the* North, and it (*the land*), had been in the possession of the North during the reigns of Conchobhar, Fergus, and Coirpri Gnathchoir.

What is the reason that the land was restored by *the people of* the North when it had been out *of the possession of the Feini* during the time of three persons, for "The privilege of a king is established after three reigns, and the Feini cannot remove the heirs,"[1] i.e. the reason is, a balance was struck between the crimes here, i.e. Eochaidh Belbhuidhe was killed while under the protection of Fergus, who, being the king of a province, was entitled to eighteen 'cumhals,' both as 'irar'-fine and honor-price for the violation *of his protection*; there were *also* due *to him* nine 'cumhals' for his half 'irar'-fine and half honor-price, *in compensation* for *Dorn* having reproached Fergus with the blemish, for he was not aware that he had the blemish; so that this was altogether twenty-seven 'cumhals' to Fergus. Honor-price was demanded *by the Feini* for the killing of the pledge, for the pledge they had given was a pledge without limitation of time, and for it twenty-three 'cumhals' *were payable* by him for 'irar'-fine and honor-price. For *the authority of* Fergus was opposed at this time.[2] Buidhe, son of Ainmirech, was entitled to honor-price for the killing of his daughter, i.e. he was an Aire-forgill of the middle rank, and was entitled to six 'cumhals' as honor-price. Her brother was also entitled to honor-price for her death; he was an Aire-ard, and was entitled to four 'cumhals' as his honor-price; so that this which the men of the South demanded, amounted to thirty-three cumhals, and the men of the North demanded twenty-seven; and a balance was struck between them, and it was found that an excess of six 'cumhals' was due by the men of the North, for which Inbher Debhline was again restored by the men of the North.

And it is evident from this, that when a man has paid 'eric'-fine, should the person to whom it has been paid commit a crime against him, the law orders that his own 'eric'-fine should be restored to the former, should it be better than the other 'eric'-fine.[3]

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fine exceeded the former, the former, if possible, should itself be returned in part payment of the fine.

Distress.

C. 779.

Ciaḋ cin inar gabaḋ athgabail, ocus cia ro gab, ocus cia ruc cét breṫ fuirre? [Sen mac Aiġe bert cet breṫ fors in athgabail so isin dáil criche bui lais na trí ciṇela bátur is in insi so, .i. Feini, ocus Ulaiḋ, ocus Laiġin. Fuiġellestar din Sen mac Aige imin athgabáil so, ocus im a ṫír ocus iumun cumuil. Bertsiḋe tairiucc in tíre a seilb Cuinn Cétcoruiġ, ocus a ċiniul, ocus bersiḋe dilsi na cumuile ón ré ro ainmestur in riġ, ocus as aire marḃus Fergus ina cinta, is de ata: "diba a cin la cintuch." Bert tairiucc na athgabala a fríthisi, ocus ín tobuch sin do bet la ṫuaiṫ ocus a ciniul do grés is in insi so cubrách.]

Sean mac Aige berta cet bretha for [ath] gabáil co dail crichi bui la tri cenela saera randsat in insi so. Is and breṫa leo, oena do neoch nesom, treisi dia tanairib; cuicthe fri cond c̣uindegar, dechmad fri rudrad, aile do mnaib, aile dec doib im roe, treisi do rig, tresi uathaid do hi camus, ar a mochdingbail do thuaith; treise dec do tar crich ar a necmai a saidbre cach; ar forbrise ri cach a fiadṇaise, ar is tualaing som forgell for cach recht, acht a da comgrad d'inraicaib, no sui, no escop, no deorad de.

Sean mac Aige, .i. do Conaċtaib do, .i. Sen mac Aigi, no Sencha, mac Ailella, is e racustar in cet brethemnus, .i. cet breiṫhemnus atbair senchas for in gabail aiṫ, no aḋa, .i. a sail for ain ba ain for ursócra, ocus a fuil for treisi ba treisi for furogra, .i. dia fogra in feichem toicheda treisi fri re naruiḋ cuingi féċeman, ni dlegur re eile

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[1] *Sean.*—The copy in H. 3, 17 col. 29, O'D. 31, adds that before this time every territory had its own particular custom, and that he was the first who decided concerning the immediate distress.

DISTRESS.

What was the crime for which *the first* distress was taken, who took it, and who first pronounced sentence respecting it? Sen, son of Aighe, pronounced the first decision respecting this distress at the territorial meeting held by the three races who were *then* in this island, i.e. the Feini, and the Ultonians, and the Laighin. Sen, son of Aighe, then decided concerning this distress, and concerning the land and the bondmaid. He made a restoration of the land into the possession of Conn Cedcorach and his tribe, and he pronounced the forfeiture of the bondmaid from the time that the king was blemished, and from the time that Fergus killed her for her offence, from which is derived, "the crime dies with the criminal." He gave a restoration of the distress, and *ordered* that the levying of it should be made by his people and his race for ever in this island.

Sean, son of Aighe, passed the first judgment respecting distress at a territorial meeting held by the three noble tribes who divided this island. There it was decided by them that one day *should be allowed* for all necessary things, three days for the next to them, five to sue the chief, ten for prescription, two for women, twelve for the same respecting land, three for the king, three days to the same for levying *a distress* in a subordinate territory, so as quickly to get rid of him from the territory; thirteen days for him to go across a territory where all have the property of their rank; for the king excels all in testimony, for he can, *by his mere word*, decide against every class of persons except *those of* the two orders of *religion or learning* who are of equal rank *with himself*, as the doctor, or the bishop, or the pilgrim.[a]

[a] Ir. *Exile of God.*

Sean[1] **son of Aighe**, i.e. he was of the Connaughtmen, i.e. Sen, son of Aighe, or Sencha, son of Ailell, was he who passed the first judgment, i.e. the first judgment mentioned in the Senchus concerning immediate or lawful distress, i.e. respecting that which has *a stay* of one day, there is one day *allowed* for giving notice, and respecting that which has *a stay* of three days, there are three days for giving notice, i.e. if the plaintiff has given a notice of three days as the period of notice of suing the defendant, he is not entitled to any other time to sue the defendant.

DISTRESS. fri cuinge fécheman. Co dail crichi bui la tri cenela saera,
— .i. cuiceda do denam di, .i. cus in dail dó rinneḋ itir na saerċlannaib, .i.
Ulaiḋ ocus Feni Temrach ocus Erna Dedad; no Ulaiḋ, ocus Gaileoin,
ocus Erna, .i. isin crich i mordail Uisnig i Mide. Randsat in indsi
so, .i. cuiceḋa do denam di. Is and breṫa leo, .i. is and do
breṫemnaig leo, .i. lais na heolċaib, .i. i n-Uisneċ; ocus ro bui in athgabail
C. 1190. cen anad, cen araḋ, cen diṫim. Oena do neoch nesom, .i. anad
naen lae ar in set, .i. lulgach ár itait na ceṫeora nesaim ind, [nesam
toisgeḋa, nesam is toisgeḋa leis do gabail re caiṫeṁ fo céḋóir, gan
a iarraiḋ ar neċ aile, ocus nesam comaitriḃ, doib a leiṫ ina caemda
naitreib, ocus nesam cinaid dó hé re íc a cinad fo céḋóir; nesam saidbre
ḋó hé re beiṫ na soadbar buḋéin gan a iarraid ar nech ele.] Treisi
dia tanaisib, .i. anad treisi for in set is tanaise di, in bo innlaeġ,
ocus noċa testa aċt aen nesam di, .i. tanuisi toisci, .i. caċ sét atá
da tabairt ar nesam, ḣo da caiṫem fo cétoir, anad aine air, ocus diṫim
treisi, ocus is im a cinad fein filid na hanta sin, ocus is a naen muig
sin; ocus is fri ic, no fir, no sena, no feichemnus, uair in re, no in
tanad biar ar na setaib, gurub ed bes ar in fir; ocus amail fataigit
muiġi ocus cricha anaḋ na set, is amlaiḋ faitigit anaḋ na fir, no
cona faitegdais muige itir anad na fir. Cuicthe fri cond cuindegar,
.i. cuicṫi fri cuingid na samaisce on codnach i crich, no re
iarrata na feicheman i criċ in cuicṫi, in tan na bi in soadbur in tsaṁaisc
no in feichemnus.

O'D. 31. [Crich i meodun sin, ocus cúicṫi tormuigus caċ cu ria in mi
seċnóm Erunn uile, no cuic la déc isin cúiceḋ; ocus ní fuil in
fechumnus aice ann sin, ocus da mbeṫ, noċa mbia ré do re
hiaruiḋ in feċumun]. No etir coir airneis in so fri cuingid
O'D. 31. feicheman, .i. ma ettenga in fer [tuc] an athgabail lais, anaḋ
cuicti co tuca caċ a cond, .i. a aige fine, gus a [cuinnegur] cin
comocus.

Dechmad fri rudrad, .i. iní um and ecin senċaid do ċuingiḋ, cid
set aine, .i. anaḋ deċmaide for na setaib bis re nech amúich re comat
rudarṫa, cemad set aine he as a dualtus fein, cid nesam cid nemnesam.
Aile do mnaib, aile dec doib im roe, .i. aili dec doib, do na mnaib,
imin ferann, .i. cach uair is araḋ teora ndeċmaide do berat fir, is
araḋ teora ceṫruimṫe do berat mna, .i. cach athgabail uili gebus ben,

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[1] *Ernai.*—There is a reference in the Harleian copy to a meeting with Patrick at Maghinseladh, but it is in the margin, in a different hand, and is not in the other copies.

DISTRESS.

At a territorial meeting held by the three noble tribes, i.e. to divide it (*Erin*) into provinces, i.e. at the meeting held between the noble tribes, i.e. the Ultonians, and the Feini of Temhair, and the Ernai-Dedadh; or they were the Ulaidh, and the Galeoin, and the Ernai,[1] i.e. in the territory, at the great meeting at Uisnech in Meath. **Who divided this island,** i.e. who made provinces of it. **There it was decided by them,** i.e. by the learned, i.e. at Uisnech, and the distress had been without stay, without notice, without delay in pound. **One day for all necessary things,** i.e. a stay of one day upon the distress for a thing which is an article of necessity, i.e. a milch cow; for there are four necessary things, *viz.*, necessaries of life, *i.e.* such indispensable things as a person wishes to have for immediate use, without having to ask them of any other person; household articles of necessity, *i.e.* such as are used by a person in his house; articles necessary to pay fines with, *i.e.* such as are used by a person for immediately paying for his offences; articles necessary for a person's rank, i.e. such as are a person's own good property, without asking them of any other person. **Three days for the next to them,** i.e. a stay of three days for the thing next to it, i.e. the incalf-cow, and it is the next indispensable thing but one to it, i.e. the necessaries of life or the next to it, i.e. every thing which is given, and which is an article of necessity or one of immediate use, has a stay of one day upon the distress for it, and a delay in pound of three days, and these stays are for persons own offences, and when there is but one territory in question; and it (*the distress*) is for payment, or proof, or denial, or legal assistance, for the period or the time that is for the things themselves, is what is for the proof; and, accordingly, as places or territories extend the stay for the things themselves, so they extend the stay for the proof, or *according to others*, places should not at all extend the stay for the proof. **Five days to sue, &c.,** i.e. five days for suing the heifer from the chief in the territory, or the five days is the period for seeking defendants in a territory, when the heifer is not in a person's possession, or *when they have not* legal assistance.

This is a central territory, and each *territory* increases it by five days until it amounts to a month throughout all Erin, or fifteen days in a province; and he has not legal assistance then, and if he had, there should not be time to seek the defendant. Or the proper information here to be given is to seek the defendant, i.e. if the man who carried off the distress with him be not a lawyer, there is a stay of five days until he names his chief, i.e. the head of his tribe, who is sued for the crime of his kinsman.

Ten days for prescription, i.e. the thing for which it is necessary to seek an antiquary,[a] though it be a thing on which the stay is one day, i.e. there is a stay of ten days for the things which are out of a person's possession during the period of prescription, whether it be a thing on which the stay is one day in its own nature, whether it be an indispensable thing or not. **Two days for women, twelve days for the same respecting land,** i.e. they, the women, have twelve days respecting land, i.e. whenever it is a notice of thrice ten days men give, it is a notice of thrice four days women give, i.e. in every distress that a woman takes,

[a] Ir. *Seanchaidhe.*

DISTRESS.

is araḋ naili, ocus anaḋ naili ocus ditim cethruimṫi. Treisi do rig, .i. comlogod itir tuaiṫ ocus rig innso, .i. ní cuingid som abiad ar ain, ocus ni cuingit som araḋ, .i. treisi iartaigi so, ocus ní ro tuirim in araḋ, ocus biaiḋ treisi uatha do, .i. tresae, isi in tres ni do beir in ri ima ae, ima caingin, .i. araḋa, ocus troscaḋ, ocus treisi imċeimniġthi mar ar gráḋaib flaṫa acrus. Tresi uathaid do hi camus, .i. treisi déc atbeirim, .i. uathaḋ do treisib, .i. in iartaiġi beos.

Aen treisi do ac in aimsiuġaḋ a ae, a caingin, do cach, no ac aimsiuġaḋ a fiach, no ac camus, i muig bic i crich ainmin n-inaid, .i. magh bec as na dlig giall, amail Ciarraige Curche, amail ata ri Ciarraige Luaċra for Corca Baiscinn, no for rig Raiṫlend, no amail ata ri Crumṫaind for Corco Muince.

Is aire is gairit a re toicheḋ so, .i. daertuatha do na rigaib so iat, .i. anad ciabeiṫ aursocro and cenibe ursócra, aċt domicced mo dliġeḋ: ocus ní deċmaḋ na cuicṫi ber fris, ar ní bfuiglithar fris imbi, ocus is friside as eccen ursocro cuicṫi no deċmuide.

Inann in treise eimceimnigṫi ocus in treise iardaige, ocus in treise deċmaide. Uaṫad do treise hi ahaenar in treise imceimnigṫi, eimceimniuġaḋ do can athgabail do gabail, ocus treise iardaige, .i. iarsind arada ata sin. In treise deċ[maiġe] frecra do deċmaid araiḋ, ocus do treise iardaig; co ro eimcuimced caċ a tobach ris in re sin. Di na gradaib flaṫa ata sin, ar uaisliataige do berar dóib.

Ar a moch dingbáil do thuaith, .i. ar a dingbail na tora co moch don tuait; is aire ata in treisi uathaid do no, ar dingbail amach fri re na treisi. Treise déc do tar crich, i. deċmaḋ araiḋ ocus treisi imcéimnigṫi; ocus is as sin is folus conad i in adaiġ deiginach don araḋ adaig in troscthi; no n araid, ocus a treisi iartaigi ro tuirmi runn. Ar a necmia a faidbre, .i. cura emcumgither do in so in tadbur dliges, is uime do beir a toiċid, .i. do na fechemnaib. Ar forbrise ri, .i. ar cia forbrisid in ri ar cach nduine is isli inas im fresan fiadnaise, noċan forbrisife im faitiuġaḋ a toicheda, aċt mar bias do caċ grad uasal cena, ocus si cetfad goma gairde a toichid sim

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[1] *Fasting.*—Part of the process of distress amongst the ancient Irish, in certain cases, was that the parties before making it, should go to the residence of the defendant, and wait there without food for a certain time.

[2] *Ciarraighe Cuirche.*—Kerrycurrihy, a barony in county of Cork.

[3] *Ciarraighe Luachra.*—County of Kerry.

[4] *Corca Baiscinn.*—The two Corca Baiscinns originally comprised the baronies of Clondulaw, Moyarta, and Ibrickan, in the west of the county of Clare.

[5] *Raithlenn.*—The Island of Rathlin, north of county of Antrim.

[6] *Crumhthann.*—Now anglicised Cruffon, comprising barony of Killyan, and part of barony of Ballimoe, in the county of Galway.

it is a notice of two days, a stay of two days, and a delay in pound of four days *that she must allow*. Three days for a king, i.e. this is an adjustment between the country and the king, i.e. he does not sue for his food-tribute in one day, and they do not seek notice, i e. this is a case in which there are three additional days, and the notice is not reckoned in it, and he shall have three days only, i.e. 'tresae,' which is one of the three things that the king gives for his 'ae,' i.e. his cause, i.e. notice and fasting,[1] and three days grace if he sues persons of the chieftain grade. Three days only for him *for levying a distress* in a subordinate territory, i.e. thirteen days verily, i.e. one instance of the three days, i.e. the *three* additional days also.

He has three days to prosecute his cause, *i.e.* his contract, or to sue for debts, or *to sue* in a 'camus,' in a small plain in a territory in a rugged position, i.e. a small plain out of which he is not entitled to a hostage, such as Ciarraighe Cuirche,[2] or as the king of Ciarraighe Luachra[3] in Corca Baiscinn,[4] or upon the king of Raithlenn,[5] or as the king of Crumhthann[6] is in Corca Muinche.

The reason that the time of suing is short, is because they are tributary territories to these kings, i.e. there is stay whether there is notice or no notice, but "pay me my right," *he says*: and it is not ten days or five days he gives for it, because there is no decision respecting it, and *if there were* it is on this account a notice of five days or ten days would be necessary.

The three days grace, and the three additional days, and the three days with ten, are the same. The three days grace is the one instance of the three days, *i.e.* avoiding without taking distress, and the three additional days come after the notice. The three days with ten correspond with the ten days of notice, and the three additional days; and each can levy it in that time. For the chieftain grades this is *allowed*, *and* it is on account of their rank it is granted to them.

So as quickly to get rid of him from the territory, i.e. to send him quickly out of the territory; it is for this reason that the three days only are allowed him, i.e. to drive him out within the period of three days. Thirteen days for him to go across a territory, i.e. the ten days for notice, added to the three days of avoiding; and from this it is evident that the last night of the notice is the night of the fasting; or his notice and his three additional days are reckoned here. Where all have the property of their rank, i.e. that he may here get the thing to which he is entitled from the debtors, is the reason that he brings his suit. For the king excels, i.e. for although the king excels every person who is lower than himself respecting testimony, he will not excel them in extending *the time of* his suit, but he is like every other person of noble grade, and it is thought that his suit is shorter in a territory on account of his nobility. For he can decide against every kind of person, i.e. with respect to tendering

DISTRESS. icsrich ar forusaisliter. Ar is tualaing som forgell for cach recht, .i. im fresan fiadnaise for cach richt duine is isli inas. .i. is e cuit in ara and, uair a dubrumair romainn, .i. treisi dec do tar cric. For cach reċt, .i. ina ṫir. Acht ada comgrad dinraicaib, .i. aċt na graid indraice data da cutrumus enechlainni itir pendait ocus eiric, .i. no da fileḋ no da briugaiḋ no da flatha. No sui, .i. in fer leiginn. No in t-essoc, ocus is ass sin gabṫur pendait do na gradaib ecnai. No deoraḋ de, .i. ar bodéin.

Ni tualaing rod gaba aċgabail na di fornaisc, manis
O'D. 84. [comṫeit] suiṫengṫad fó searnad airechta conid fri
rosc ruirther, ar ni fuirgle nech la Feine ni nad
airithe. Is diṫre o lesaib airechta neich nadiergeoin.

Ni tualaing rod gaba athgabail, .i. noċ cuimcech ro gabala na hathgabala. Na di fornaisc, .i. manib fechem argais, .i. in ti na cuimcech a uasal fonadma ar anad ar fut i laim cintaig ṫall. Manis
O'D. 84. [comtheit] suiṫengṫaḋ, .i. muna roib aca comet in degtengaid uais,
O'D. 610, 611. in breiṫem [no comad e in taiġne] ina comiteċt ac agabail. Fó
searad airechta, .i. no ḟoirichnicenn seic co ruice in baile i mbi [in ae
O'D. 84. foreċt] no in ae fodirgidetaid, .i. fer gaeṫ eolaċ in caċ tacra, .i. sreṫaig
dligeḋ in airecht. Conid fri rosc ruirther, .i. cur ub i fiaḋnaise
a ruisc ro airced amach hi, .i. cur ab do reir eolaig ro fire. Ar ní
fuirgle nech, la Feine, ni nad airithe, .i. noċa forgliti do neoch
do reir in Feinechais in ni naċ deimin lais, .i. muna be a fiaḋnaise
gabala na athgabala na ro brister, .i. tobairt. Is diṫre ó lesaib
airechta, .i. is di toirechta o les is in airecht in ti nach aithnenn
amail gebtar in athgabail.

Nis gaibet ecuma airechta, na aurcuillte rath[a], na ecoir nadma, na uais nairechta; nis gaib mug, na buachail, na fulla, na fuidir, na fer difaesaim.

Nis gaibet ecuma airechta, .i. nocha gabait hi in luċt ro hec-
O'D. 85. cutrumaiġiḋ lan sis na hurr[ad]aib [bít] is in aireċt, .i. na deoraḋa,
no co tucait urraḋa leo fo lan leo, .i. cu lias ocus macha. Na aur-

evidence against every kind of person who is lower than he is, i.e. the force of the "for," is because, we have said before, he has thirteen days to go across a territory. **Against every kind of person**, i.e. in his country. **Except *those of* the two orders *of religion and learning*, who are of equal rank *with himself*,** i.e. except the grades of purity, who have twice the amount of his honor-price between penance and 'eric'-fine, i.e. the two poets, or the two brewys, or the two chiefs. **Or doctor**, i.e. the man of learning. **Or the bishop**, and from this is derived, "penance for the grades of wisdom." **Or pilgrim**, i.e. as such.

He is not capable of taking distress who is not able to bind it, nor unless he is accompanied by an advocate[a] who is able to aid him until *the decision of* the court, unless it is taken before his eyes, for no one with the Feini witnesses a thing of which he is not an eye-witness. He who does not know these distinctions is shut out from the benefits of the court.

He is not capable of taking distress, i.e. he is not competent to take the distress. **Who is not able to bind it**, i.e. unless he is a law agent who can bind, i.e. a person who is capable of binding it to the full time of stay in the hands of the debtor. **Unless accompanied by an advocate,**[b] i.e. unless the noble speaker, i.e. the Brehon, or the advocate, accompany him to guard him in taking it. **To aid him until *the decision of* the court**, i.e. he assists him until he reaches the place where the cause is heard and adjusted, i.e. a man wise and learned in every pleading, who states the case at the court. **Taken before his eyes**, i.e. unless it has been taken out before his eyes, i.e. according to *the direction of* a learned man of truth. **For no one, with the Feini witnesses, &c.**, i.e. for one should not bear witness, according to the Fenechus, concerning a thing of which he is not certain, i.e. unless he has been present at the taking of the distress, *to witness* that it has not been injured, i.e. in the bringing of it. **Shut out from the benefit of the court**, i.e. he is excluded from the benefit of the law, who does not know how the distress is to be taken.

Nor should it be taken by those unqualified for the court, by those who are forbidden to go security, by those incapable of making a contract, by the chiefs of the court; neither shall it be taken by a labourer, nor a cowherd, nor a lunatic, nor a 'fuidhir,' nor a man without support.

Nor should it be taken by those unqualified for the court, i.e. those persons do not take it who have a qualification inferior to that of the natives who sit in the court, i.e. the strangers, until they bring natives with them

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[a] Ir. *Eloquent speaker.*

[b] Ir. *Good speaker.*

DISTRESS. cuillte ratha, .i. bard, ocus leṫcerd, ocus cáinti [.i. in ti is urcuillti do gabail arataċus, .i. na deoruiḋ ocus na murċurṫa], .i. in raith do cuaid for in urfocra cor mbel.

O'D. 85.

Mas re airis na set do ċuaid si, ais[i]ctar uaide iat, munar icustar sum; ocus ma ro icustar is slan eisum. Cia tucad seoit for culu, mas re dilsi na set do ċuaid in raith, is ecen di aithgin d'ic tar a h-eisi.

Na écoir naidma, .i. mac beo athar, .i. in ti is ecoir do gabail i naidm nascaireċt. Na uais n-airechta, .i. sui, rig, rigdamna, .i. na in luċt is doilgi do nech im caingin fris isin oirecht.

In deoraiḋ cia beiṫ lias ocus macha aice, cin cobe, nocha n-indliġṫeċ nemursaema a toicheḋa a n-urraḋus, ina nemlecud do gabail na haṫġabala, no co tucaiḋ urrad mar aen ris.

Is indliġid imorru a cain nemursaema a toicheda in deoraiḋ oca ta lias ocus macha, cin co tucta urraḋ mar aen ris, ocus da leicter a elóḋ, ata fiach eloiḋe do, ocus da ndernа indligeḋ a gabail na haṫġabala, ata fiaċ indliġiḋ athgabala uad.

In deoraid imurro ac na fuil lias ná machad, noċad n-indliġṫeċ nemursaemad a ṫoicheda i cain na i n-urraḋus, no co tucaiḋ urraḋ mar aen ris.

Na deoraḋa ocus na murċuirṫe, na mir, ocus na h-ecodnaig, ocus na dair, noċa n-indliġṫeċ nemursaemad a toiċeda, naċa nemlecuḋ do gabail athgabala, cid im a les uodein, cid im les neiċ eile, no co tucait urraḋ mar aen ru, cia gabait he ar loġ cin co fagbut.

Mad ro airbeired riu urraḋ do tabairt leo, ocus ni tucsat [ocus ní ṫarcus dliġeḋ dóib, eric ṫroisce tar dliġeḋ uaithib, ocus a n-athcur do gres. Ocus] slan a n-eloḋ do lecuḋ, ocus da

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[1] *Contract.*—The following words are added in the margin, and they are also in C. 787:—ar na fornaisc ocus for na turbais ar ni naisc la Féine neċ for na nascur, ní tobuing neċ for na tobungar, one who cannot bind, cannot levy, for he cannot bind with the Feini who cannot himself be bound. No person can levy who cannot be levied upon.

O'D. 36.

[2] *Chief professor*, sui.—This word is applied to a man of eminence in any particular department of learning. In the Book of Ballymote, c. 1,578, the Fui Litri, 'the man learned in written history,' is called Fear Leiġinn, or chief professor, and is said to have the same honor-price as the king of one territory.

DISTRESS.

of full qualification, i.e. with a shed and a milk-yard. Who are forbidden to go security, i.e. the bard, and the half-poet, and the satirist, i.e. the person whom it is forbidden to take as a surety, i.e. the stranger and the foreigner, i.e. the surety who went security *in the case* of notice of a verbal contract.

If he went security to restore the property, it is restored by him, if the other does not pay it; but if it is paid, he is safe. Though the property be returned, if he had gone security for the good condition of the property, *if it be not in good condition*, he must make restitution afterwards.

By those incapable of making a contract, i.e. the son of a living father, i.e. the person whom it is improper to receive as security in a contract.[1] The chiefs of the court, i.e. a chief professor,[2] a king, a prince,[3] i.e. persons against whom it is difficult for one to urge a cause at the court.

Though the stranger should or should not possess a cowshed and a milking-yard,[4] it is not unlawful not to submit to his suit in 'Urradhus'-law, or to prevent him from taking distress, until he brings a native along with him.

But it is unlawful in 'Cain'-law not to submit to the suit of the stranger who has a fold and a milking-yard, even though he does not bring a native along with him, and if there be evasion, a fine for evasion is to be paid *by the person who evades*, and if illegality has been committed in the taking of the distress, he (*the stranger*), has to pay a fine for illegal distress.

But when the stranger has not a cow-shed or a milking-yard, it is not unlawful not to allow him to levy his suit in 'Cain'-law or 'Urradhus'-law, until he brings a native along with him.

As to strangers and foreigners, lunatics, infants and idiots, and bondmen, it is not unlawful not to allow them to levy their suit, or not to permit them to take distress, whether in their own behalf, or the behalf of others, until they bring a native along with them, whether they procure him for a fee or not.

If they were ordered to bring a native with them, and have not done so, and law was not offered them, they shall pay 'eric'-fine for fasting illegally,[a] and they shall, in every such instance, be nonsuited. It is safe to evade them, and if they have taken illegal distress,

[a] Ir. *Out of law.*

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[3] *A prince.* In C. 787, the uaıꞅ n-aıꞃechꞇa are described as being ꞃí, ocuꞅ ꞅuı, ocuꞅ eꞅpuc, a king, a chief professor, a bishop.

[4] *Milking-yard.*—'Macha' is still a living word for farm-yard, in the county Kilkenny, and in some other counties.

DISTRESS. ndernat indlig athgabala, ata fiach indliġiḋ athgabala uaṫaib,
O'D. 36. [.i. leṫ cuicséta ón deoraid, ocus leṫ dilsi a fiach; cethruime cúic sétu ón murchurtha, ocus cethruime dilsi fiach; ocus nocha nfuil sin act o daor.]

Munar airbeireḋ riu urrad do taḃairt leo, da leicṫer a n-eloḋ, is fiach eloidṫe d'ic riu; ocus cia do netsum indligid athgabala noċa nicat naċ ni ann; ocus frecra do tiaċtain fo ċoraiḃ na ndeoraḋ ocus na murċuirṫe; ocus saeraiḋ dliġeḋ na mir, ocus na écodnaiġ, ocus na dair.

Ma tucsat urraḋ leo, is dir a toicheḋ d'urfaemad, ocus da leicther a n-eloḋ, is fiaċ eloidṫe d'ic riu, fo aicneḋ deoraḋa no murċuirṫe; ocus dá ndernat indliġeḋ nathgabala, is fiach indliġiḋ athgabala d'ic doib fo aicneḋ in urraiḋ, ocus icaid in
O'D. 36. t-urraḋ in imarcraiḋ ar ar tus, [leṫ na cuic set, no na tri cethraiṁe,] ocus tecait i cuibdius fo lan in deoraḋa no in
O'D. 36, 37. murċuirṫe, co n-icait etarru, [in t-urrad in leṫ, ocus in deoruiḋ no in murċurṫu in leṫ ele; no in cethruime na cuic sét, ocus in leṫ dilsi fiach do rormucht ón doer ocus ón deoruiḋ ocus on murċurtu; cid deoruiḋ .aca ta lias ocus machu cin cu bedh, nochu nfuil an deṫbir in urrudus, ocus atá a cáin.

Indliġid don fechumuin toiċeda, arad, ocus troscuḋ, ocus athgabail do gabail um ní nar dligustur.

Indliged don biudbuḋ a eluḋ sun do lécun im dligeḋ; ocus adá n-indliged adaiġ i n-adaiġ. Dia taircetur dliġeḋ imorru do, ocus troscuḋ tairis, is fiach indliġiḋ, no fiaċ foní don imet uaḋ, ocus cúic seoit.]

In faendledach, ocus in t-urfocraċ, ocus in bard, ocus in leṫcerd, ocus in cainti, ocus in sui, ri, rigdamna, ocus in mac beoathar is gor, noċa n-indliġṫeċ nemurfaemaḋ a toicheḋa naċ a neṁlecuḋ do gabail na hathgabala im les neċ eile, no co tucaid urraḋ mar aen leo, ma fogabait he ar comlog no i n-aisciḋ; ocus cin co fagbat, is dir a toiched d'urfaemaḋ, ocus a lecud do gabail na hathgabala, mas um a les uodein; noċa

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[1] *Seds.*—Five 'seds,' are equivalent to two cows throughout the Senchus Mor.

DISTRESS.

they shall pay a fine for illegal distress, i.e. half five 'seds'[1] shall be paid by the stranger, and the forfeiture of one-half his claim; the fourth of five 'seds' by a foreigner, and the forfeiture of the fourth part of his claim; but, *others say*, this is payable by the bondman only.

If they were not ordered to bring a native with them, *and* if they are evaded, a fine for evading shall be paid to them; and even though they have taken illegal distress, they shall not pay any thing for it; but he shall answer *for it* who seeks to get rid of his contracts with the stranger or the foreigner; and the law shall free the lunatics, and the infants and idiots, and the bondmen.

If they have brought a native with them, it is right to submit to their suit, and if evasion be committed, a fine for evading shall be paid to them according to their condition, whether it be that of strangers or foreigners; and if they have taken illegal distress, a fine for illegal distress shall be paid by them according to the rank of the native, and the native shall pay the excess first, i.e. half the five 'seds,' or the three quarters, and they go into equal shares respecting the full *amount of the fine* of the stranger or the foreigner, and they pay it equally between them, the native the one half, and the stranger or the foreigner the other half; or the fourth of the five 'seds,' and the half of the lawful fine which accrued is to be paid by the bondman, the stranger, and the foreigner; whether the stranger has or has not a cow-shed or a milking-yard makes no difference in 'Urradhus'-law, but it does in 'Cain'-law.

It is unlawful for a plaintiff to give notice, to fast, and to take distress respecting a thing to which he is not entitled.

It is unlawful for a defendant to evade him as to law; *and if he does*, there are two illegalities face to face. But if his right has been offered to him (*a plaintiff*), and if he still persevere, he pays a fine for illegality, or a fine according to the length to which he has gone, and five 'seds.'

As to the wanderer, and the outlaw, and the bard, and the half-poet, and the satirist, and the chief professor, king, prince, and the son of a living father who is obedient *to his father*—it is not unlawful not to submit to their suit or not to permit them to take distress in behalf of another, until they bring a native along with them, if they can obtain him for a fee or gratis; but even though they do not, it is right to submit to their suit, and to permit them to take the distress

DISTRESS. n-indligṫeċ nemurfaemaḋ a toicheda, no co tucat urraḋ leo da fagat he cin log.

O'D. 87. [Mad ro airbeired riu urruḋ do tabuirt leo ocus fogebdais he gin loġ, slan i n-elud do lecan, ocus da ndernsat indliged athgabala, olc in fein.]

Man ro airbeireḋ riu urraḋ do tabairt leo, da leicter an eloḋ ata fiach eloiḋṫe doib; ocus cia do netsum indliġeḋ athgabala, noco nicat naċ ni, ocus frecra do tiaċtain fo coraib in saendlegaiġ ocus in furfocraiġ; no is frecra da nemtarraċtain; ocus frecra da nemdetin dliġiḋ ac in bard, ocus ac in leṫcerd, ocus ac in cainti, ocus ac in trai, ri, rigdamna; ocus frecra do tiaċtain fo coraib in mic indais gaire, uair is cin co frithe do. Is sed is cin co frithe and, urfaemad a toicheda, no aurfaemad do gabail athgabala, no aurfaemaḋ i feicheimnus, no i fiadnaise, no i mbreṫemnus. In mac saerleicṫi, ocus in mac ingor, noca tecar fo coraib im a cin co frithe, ocus tecur fon docaraib uile.

Má tucsat urraḋ leo, no cin co tucsat, muna fagbait hé cin log, is dír a toicheḋ d'urfaemaḋ, ocus dá léiċter a n-elóḋ, is fiach eloiḋṫe d'ic riu; ocus dá ndernat indliġeḋ athgabála, is fiaċ indliġiḋ athgabala d'ic doib, ocus noċa tecur fo coraib uimi sin, uair is dliġeḋ urfaemus a toicheḋ.

Nis gaib mug na buachail, .i. ni ba maċtnad cin cos gabaiḋ mug na fuidir, cid on, ar atait cuic seoit i na gabail cid on ti is coir dia gabail, dia sechmallaḋ ni dia dliġeḋ. **Mug**, .i. daer. **Buachail**, .i. buachail cometa na mbo. **Fulla**, .i. fo tabair in dlai fulla. **Fuidir**, .i. in daer fuidir. **Fer disaesaim**, .i. comgraiḋ no ar no munar min tiri no comindell tuaithe.

Ar atait cuic seoit ina gabail etechta, no ina forgabail, inge tri baegail naigneda ro saerad la Feine; a tuidme cin chinaid; a tuidme fri cinaid dia nder-

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[1] *Lunatic.*—The 'fulla' was a man of the same description as the 'geilt,' but was supposed to have been set mad by throwing a wisp at him which had been saturated with magical charms.

if in their own behalf; it is not unlawful, however, not to submit to their suit, until they bring a native with them, if they can procure him without a fee.

If they were told to bring a native with them whom they might have procured without a fee, it is safe to evade them, and if they take illegal distress, it is an offence.

If they have not been told to bring a native with them, and if they have been evaded, they shall have the fine for evasion; and though they should take illegal distress they shall not pay any thing, but he shall answer for it who seeks to get rid of his contracts with the wanderer and the outlaw; or he is to answer for his non-appearance; and he is to answer for his non-observance of law with the bard, and the half-poet, and the satirist, and the chief professor, king, and prince; and he shall answer for it who seeks to get rid of his contracts with the son who supports his father, for it is a justified illegality in his case. This is justified illegality—to submit to his suit, or to assent to his taking of distress, or to assent to his prosecution, or to his evidence, or his judgment. As to the emancipated son, or the disobedient son, their contracts are not set aside where their illegality is justified, but all their bad contracts shall be set aside.

If they have brought a native with them, or even if they have not, unless they could have procured him without fee, it is right to submit to their suit, and if they be evaded, a fine for evasion shall be paid to them; and if they have committed illegality in taking distress, they shall pay a fine for unlawful distress, and their contracts shall not be set aside for this reason, for it is the law that allows them to levy.

Neither shall it be taken by a labourer nor a cowherd, i.e. it is no wonder that a labourer or a 'fuidhir' should not take it, for there are five 'seds' *to be paid as fine* for the taking of it, even by the person who is qualified to take it, if he omits any thing required by the law respecting it. **A labourer,** i.e. the bondman. **Cowherd,** i.e. the herd who minds the cows. **Lunatic,**[1] i.e. upon whom the magical wisp has been put. **'Fuidhir,'** i.e. the bond-'fuidhir'. **A man without support,** i.e. a man who has fallen from his rank, and who has no support either from the land or the regulation of the territory.

For there are five 'seds' for the unlawful taking of it, or for the forcible taking of it, except in the three cases of error on the part of the advocate, which are exempted by the Feini—to take it without a debt *being due;* to take it for a debt which has been dis-

DISTRESS. laither; atabairt hi faithci uasal nemid, is tualaing a diten. A tabairt do snadud as tualaing a turtaigthi mad cenairis .snaite, mad don snadud ron gabthar, assenar log nenech in snaite, ocus suith na hathgabala in sen co ro gabaiter aitherrach.

Ar atait cuic seoit, .i. cuic seoit da tecait da ba sin, .i. da samaisc ocus tri colptacha trin; ar atait cuic seoit ina gabail co hindligtheċ, ce bet ni is mo uair eile ann [indáit] cuic seoit. Is e cuit ind ar and, uair a dubrumar romainn nis gaibet ecuma aireċta. Ina forgabail, .i. firgabail uimpi dar gellaib ocus dar airgib, ic a ṫig fein, .i. isin druim fri liar, no isin mbac-nachaḋ.

Na cuic seoit iar fut, no cuic ba amuil isbeir is in nai nEmnaide, leṫ caċa hathgabala ina hindliġeḋ athgabala, co ruice deiċ mbu. Ni teit indliġeḋ n-athgabala tar cuic bu, cia ro sia co triċait seċt cuṁala, ocus is do na fiachaib bunaiḋ is diles na [fiacha] sin, cia tomaiter iat ris in athgabail. Luga leṫ na

O'D. 612. hathgabala ann sin nait cuic seoit, no is cutruma re cuic setaib; ocus damad mo leṫ na hathgabala inait cuic seoit. Is dilsi leith caċ athgabala ina hindliġeḋ athgabala do tuata re naraḋ ocus ria trosca co ruici cuic bu; no dilsi na hathgabala uile ina hindliġeḋ athgabala do eclais ria n-araḋ ocus ria troscaḋ, co ruice deiċ mbu. Ria naraḋ ocus troscaḋ sin; ocus mas iar n-araḋ ocus troscaḋ, atáit cuic seoit do ṫuata ann, ocus noċa n-fuil ni do eclais, uair do ni eisinnraic lain don eclais eloḋ do lecan, ocus is coir cin co beiṫ ni di. Noċa denand eisinnraic lain do ṫuata eloḋ do lecad, ocus coir cia ro beitis cuic seoit do.

Inge tri baegail n-aigneda, .i. tri h-ernaile ima baeglaither in t-aigne, no in treidi is baegal don tí aiges in ae, ocus ní haigne sainrad; uair is eisceptus maiṫ in ni fil sunn do aigne. Cid ón? Ar atait cuic seoit for nech eile, muna be aigne oga agabail a athgabala, ni fuil imurro fairsium. Ro saeraḋ la Feine, .i. cin ni be aigne oca, acṫ cor ab aigne fein, .i. ro soraideḋ do reir in feinechais cen ni d'ic ann

charged; to remove it into the green of a noble dignitary, expecting him to be able to protect it. To take it from a protection in which it could be protected without allowing it to remain in the protection—if it has been taken from such a place of protection the honor-price of the protector shall be paid, and there is return of distress until another is taken.

For there are five 'seds,' i.e. five 'seds' which amount to two cows, i.e., two three-year-old heifers and three young heifers ('colpach'), worth one-third *of a cow* each; for there are five 'seds' for taking it unlawfully, though there are more for it at another time than five 'seds.' The force of the "for" here is, because we said before "Nor should it be taken by these unqualified for the court." For the forcible taking of it, i.e. the taking of it, notwithstanding pledges and ties. from a person's own house, i.e. from the cow-shed or the enclosed paddock.

The five 'seds,' with time, or five cows are paid for the unlawful seizure, for it is said in the Aei Emhnaidhe, "The half of each "distress for the unlawful seizure of it, until it reaches ten cows." The *fine for* illegal taking of distress does not exceed five cows, though it (*the distress*) should amount to thirty times seven 'cumhals,' and these fines are forfeited out of the original debts, though they are measured by the distress. Half the distress is, in this case, less than five 'seds,' or it is equal to five 'seds;' and if half the distress be more than five 'seds,' *it will be the same.* The half of every distress is forfeited for illegal distress by a layman before notice and before fasting, as far as five cows; or all the distress is forfeited for the illegal taking of it by the church before notice and before fasting, as far as ten cows. This is before notice and fasting; and if it be after notice and fasting, there are five 'seds' *coming* to the layman for it, but nothing to the church, for to evade *justice* renders the church perfectly unworthy, and it is right that there should be nothing *coming* to it. To evade, however, does not render a layman perfectly unworthy, and it is right that there should be five 'seds' *coming* to him.

Except three cases of error on the part of the advocate, i.e. the three cases in which the advocate has erred, or the three things which are a danger to the person who pleads a cause, and not to an advocate as such; for what is *mentioned* here is a good exemption to an advocate. Why so? For five 'seds' are *imposed as a fine* upon any one, unless he has an advocate at the taking of the distress, but not upon *the advocate* himself. Which are exempted by the Feini, i.e. though he has no advocate, being an advocate himself, i.e. he is exempted

DISTRESS. O'D. 39. sin. A tuidme cin chinaid [.i. don aigneḋ], .i. he cin aice, ocus in itirsium na roibi, .i. gaibid siuin in athgabail [ocus do muinitir bid cin; ecmuing imorru ní bí, ní herunur sum din and sin]. A tuidme fri cinaiḋ, [.i. gaibid sium in athgabail, ecmaing imorru gaibter riam im in cinuidsin], ocus dillathar; .i. ícar, .i. ro derbdoilod roime, ocus nocha nfitir sium adderbdoilod. [Ní fiacach imorru do, ar is ainbfius ocus seimple a didnuid do].

O'D. 40. Caidi deiṫbir etarru [sin] ocus in baile ata i cain, "ni gaibṫer athgabail naċ aicme tar cenn araile"? In duine dar gabaḋ in athgabail ann sein, noċa riaċt in cin air and asa dualgus fein na a dualus inbleogain, ocus ro fitir in ti ro gab in athgabail nar dlig, ocus coir cia no beiṫ fiach indligid athgabala air. Sunn, imurro, noċ dlegúr in cin de itir, ocus noċan fitir in ti ro gab in athgabail na dlegar, no ce ro dligid ro dilad roimi; ocus noca nfitir sum a dil, ocus coir cemad slan do.

Dia festar in fer tuidmes in athgabail fri cinaid cona dlegur cinaid di, fiach fo ni donimet uad, ocus cuic seoit dia toircṫer dliġeḋ do. Muna toircṫer dliġeḋ do, cuic seoit do, ocus cuic seoit uad, ocus in fiaċ indliġiḋ ro raidis i ngabáil na O'D. 40. hathgabala, ma derb lais [cu ndliġeḋ] no ma cunntabairt. Ocus dliġiḋ cid cundtabairt, cuic seoit uad ocus dilsi in feich i ceċtar de. Ma cunntabairt lais, ocus ni dliġiḋ, cuic seoit uad nama ocus tincaither [dliġeḋ] fris in caċ gne dib so.

Mad in fer acarthar ann elas, ocus ro fitir co ndlegur de, diablaḋ fiaċ uaḋ, ocus cuic seoit.

Mad cundtabairt lais, ocus dlegur de, aithgin uad, ocus cuic seoit. Mad cundtabairt lais, ocus ni dlegur de, no ma derb lais, cona dlegur de, cuic seoit uad i ceċtar de; ocus is diles a athgabail sium do tuidme cin cinaid ocus fri cinaid dia O'D. 41. [nerluiṫur].

Mad tuidme cin cinaid imurro dogne, ocus ro fitir ṇa dlig, is fiach son ni do nimet uad, ocus cuic seoit, ma tarcus dliġeḋ do; munu tarcus imurro, ni fuil ni do na uad; no

according to the Fenechus from paying any thing for it. To take it without a debt *being due*, i.e. for the advocate to do so, i.e. no debt being due, yet he does not know but there is, i.e. he takes the distress, and he thinks that there is a debt due; it happens, however, that there is not, he does not pay in that case. To take it for a debt, i.e. he takes the distress, but it happens that distress was previously taken for that debt, and the debt discharged. It had been previously paid, but he (*the advocate*) did not know of its payment. He is not fined in this case, for it was through ignorance and simplicity he was led to take it.

What is the difference between this and the place in the 'Cain'-law, *where it is said*—" No person shall take distress for another?" The person from whom the distress was taken in that case, was not liable for the debt on his own account or the account of his kinsman, and the person who took the distress, knew that the debt was not due, it is right that there should be a fine for illegal distress *imposed* upon him. In this case, however, the debt was not due at all, and the person who took the distress did not know that it was not due, or though it had been due, it was paid already; but he did not know of the payment, and it is right that he should be free.

If the man who distrains for debt knows that the debt is not due, he shall be fined according to the length he has gone, and *shall pay* five 'seds' if what the law requires be offered to him. If what the law requires be not offered to him, there are five 'seds' due to him, and there are due of him five 'seds,' and also the fine for the illegality which I have mentioned in taking the distress, whether he were certain that it was due, or whether he were doubtful. And though it be due, yet if he were doubtful, he pays five 'seds,' and forfeits the debt in each case. If he were doubtful, and that it is not due, five 'seds' only are due of him, and what the law requires is offered to him in each case of these.

If the man who is sued evades justice, knowing the debt to be due of him, double the debt is payable by him, and *a fine of* five 'seds.'

If he be doubtful, and that it is *really* due of him, he must make restitution, and *pay* five 'seds.' If he be doubtful, and that it is not due of him, or if he be certain, *and* that it is not due of him, five 'seds' are payable by him in each case; and if a person evades it is lawful to take distress from him, whether he owes the debt or not.

If a person distrains, there being no debt due, and knowing that no debt is due, he is fined according to the circumstances of the case, and *pays* five 'seds' besides, if what the law requires is offered to

DISTRESS. dono, cuma imlecad dona cuic setaib, ocus fiach fo ni do nimet uad sum. Mad cunntabairt lais co ndlig, ocus tarcus dligeḋ [do], is cuic seoit uad sum [nama]. Muna targus dligeḋ do sum is cuic seoit do o bidbuiḋ. Ma fuair nech dia n-iarfaiged, ocus ni ro fiarfaig, is cuic seoit uad, ocus leṫ cutruma in feiċ acrus, ma tarcus dligeḋ do. Muna tarcus imurro, ni fuil ni uad na do.

A tabairt hi faithi uasal nemid, .i. a tabairt i faiche in neimiḋ uasail, is cuimcech a ditin, .i. graḋ seachta, .i. ansis do, ni fitir cumad faiṫċi uasal neimiḋ.

Cid fo dera co fuil eiric i seċmall na aṫgabala do breiṫ i n-airlisi aireċ aird no eclasa a cain, ocus co failit cuic seoit i mbreiṫ na hathgabala i faiṫċi graiḋ seċta i nurraḋus? Is e faṫ fo dera, doċa fogail do denam ris in athgabail i faiṫċi graḋ seċta i n-urradus na ris in athgabail i n-airlis aireċ aird, no eclasa i cain, ocus coir cia no beṫ cuic seoit on ti rucustar in athgabáil i faithci graid seċta i n-urraḋus; no dono luga lamar fogail do denam ris in ard nemed im in n-athgabalad i cain na i n-urradus.

O'D.43,43. [In duine ruc in athgabáil i faiṫċe neime, mun fetir curub faiṫċe neimiḋ, ocus ní fuair codnuch dan fiarfuideḋ, no cé fuair, ni ro fiarfuid, ocus slán dó; no cin cur fiarfuiḋ, muna fedir budéin gurub faiṫċe, is slán dó. No cumaḋ lethfiach cach ainfis ann.

Mad ro fetir féin gur ub faiṫċe neimedh, cin cu fetir, máḋ fuair codnuch dan fiarfuideḋ, ocus ní fiarfuiḋ, is cúic seoit driur na faiṫċe ann, ocus cúic seoit driur na hathgabála; no cumud aon cúic seoit dóib aroen, ocus a dá trian driur na faiṫċe, ocus aon trian driur na hathgabála.

[1] *Septenary grade.*—In a subsequent part of the Senchus Mor, it is provided that in certain cases part of the distress was to be carried to one of seven foruses, viz., the forus of the Ollamb, of the Brehon, of the Aire-iter-da-aire, of the Aire-desa, of the Aire-tuise, of Aire-ard, and of the Aire-forgaill.

him. But if it is not offered, there is nothing due to him or of him; or now, *according to others*, the five 'seds' are remitted, and the fine got from him is according to the length he went. If he is doubtful whether it is due, and if what the law requires is offered to him, five 'seds' only are due of him. If what the law requires has not been offered to him, five 'seds' are due to him by the defendant. If he found a person of whom he might have asked, and that he did not ask, five 'seds' are due of him, and he forfeits one-half the debt which he demands, if what the law requires has been offered to him. If it has not been offered, there is nothing due of him or to him.

To remove it into the green of a noble dignitary, i.e. to bring it into the green of a noble dignitary, expecting him to be able to protect it, i.e. *one of the* septenary grade,[1] i.e. he is in ignorance, and does not know that it is the green of a noble dignitary.

What is the reason that there is 'eric'-fine for neglecting to bring the distress into the pound of an Aire-ard or of a church in the 'Cain'-law, and that there are five 'seds' for bringing the distress into the green of one of the septenary grade in 'Urradhus'-law? The reason is, because it is more likely that injury would happen to the distress in the green of one of the septenary grade in *contemplation of* 'Urradhus'-law than to the distress in the pound of the Aire-ard, or of the church in *contemplation of* the 'Cain'-law, and it is right that there should be *a fine of* five 'seds' from the person who brings the distress into the green of *one of* the septenary grade in 'Urradhus'-law; or, indeed, there is less attempt made to do injury to the high dignitary respecting the distress in *contemplation of* the 'Cain'-law than of the 'Urradhus'-law.

The person who brought the distress into the green of a dignitary, unless he knew that it was the green of a dignitary, and if he did not find a sensible adult of whom to make inquiry, or though he did find one, if he did not inquire, is free; or although he did inquire, if he did not know himself that it was the green of a dignitary, he is free. Or, *according to others*, there is half fine for every case of ignorance.

Whether he knew himself that it was the green of a dignitary, or whether he did not know it, if he did meet a sensible adult of whom to inquire, and yet did not inquire, five 'seds' are due to the owner of the green, and five 'seds' to the owner of the distress; or a single fine of five 'seds' is due to both, of which two-thirds are due to the owner of the green, and one-third to the other.

DISTRESS.

Már do mac i n-áis ícca leṫdire ro fiarfuiḋ, ocus do geba codnuċ, cúic seoit uadasum ann, ocus leṫ cúic seoit ón mac. Már do mac i n-áis ícca aithgina ro fiarfuiḋ, ocus do geba codnuch, cúic seóit uadasum ann, ocus aithgina na n-aile ocus na n-airbe ón macc.

Már do mac i n-áis ícca aithgina ro fiarfuiḋ, ocus do geba mac i n-áis ícca leṫ díre, leṫ cúic seoit uadasum ann, ocus aiṫgin na n-aile ocus na n-airbe ón macc; ocus in mac do teclumud na h-aṫgabála in gaċ inad dib sin can aṫtoiċe impe. No dono, cibé duine dár fiarfuid, muna fuair duine bu dlesdu, is slán do.]

A tabairt do snadud, .i. do comairci. As tualaing a turtaigthi, .i. faesam dfacbail uirri, .i. crui. Mad cen airis snaite, .i. dul for culu, .i. in faesma islan do, .i. mad cin fis faesma i n-écmais gabus in athgabáil. Mad do snaduḋ ro gabtar he, .i. mad do snadud ro gabtar he, .i. iar fis turthuġaḋ accrui, issechtmaḋ n-eneclainne ocus cuic seoit. As renar log nenech in snaite, .i. is uais ernither log enech fir in faesma don athgabail do lecon fon caill, ocus am bia for log enech and do beṫ na laim re re na saire, re re anta aicenta in seoit, .i. no seċtmaḋ eneclainni ma dar cro no gabal tire. Suith na hathgabala, .i. impait in athgabail in ni hisin im a hanad i laim cintaig. Co ro gabaiter aitherrach, .i. co ro gaibter atharrach sechtura eile, .i. iar mbliaḋain maḋ tar cró no gabail tíri, no aṫtoicheḋ fo cétoir mad ar faesma cenae.

Mad ro urfaem in bidbaid apaḋ i faesam, ocus ro airbeir ria troscaḋ airgeibiḋ greim don feichemain toiċeda, a apaḋ conach ecin do athapaḋ, ocus saeraiḋ dliġeḋ in bidbaiḋ can troscaḋ air re re in faesma.

Mad ro urfaem in bidbaiḋ apaḋ, ocus troscaḋ i faesam, cia no airbereḋ a faesam ria ngabail athgabala de, teit turrtuġaḋ la fogail ann; is slan athgabail do gabail de.

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[1] *Exemption.*—There were periods at which persons were entitled to certain exemptions respecting the payment of debts. On the death of the King of Ireland, or of the successor of St. Patrick, every one in Ireland was entitled to a year's exemption. On the death of the king of a province, every one in the province had exemption for three months. On the death of the king of a cantred, there was one month's exemption, &c. Every chief had the privilege of giving protection during his life for the same length of time as that of the exemption which would happen at his death.

If he inquired of a youth at the age of paying half 'dire'-fine, though he might have found a sensible adult, five 'seds' are due of him for it, and half five 'seds' of the youth. If it was of a youth at the age of paying restitution he made the inquiry, though he might have found a sensible adult, five 'seds' are due of him for it, and of the youth restitution of the stakes and palisades.

If he inquired of a youth of the age of paying restitution, though he might have found a youth of the age of paying half 'dire'-fine, half five 'seds' are due of him for it, and of the youth restitution of the stakes and palisades; and the youth shall collect the distress in every instance of these without any second suit respecting it. Or, indeed, whatever person he has made the inquiry of, unless he could have found a more lawful person, he is free.

To take it from a protection, i.e. from a place of protection. In which it could be protected, i.e. to get protection for it, i.e. *for* the cattle. Without allowing it to remain in the protection, i.e. to go back, i.e. under the protection he is free, i.e. if the distress has been taken without knowledge of protection, in the absence *of the owner*. If it has been taken from *such* a place of protection, i.e. if it has been taken from a place of protection, i.e. after the knowledge of its being under protection, it (*the fine*) is one seventh of honor-price and five 'seds'. The honor-price of the protector shall be paid, i.e. the honor-price of the protector, taken out of the distress, is to be forfeited, and the thing which is *allowed* for honor-price shall remain in his hands during the fixed period, i.e. during the lawful time of the stay of the cattle, and the seventh of honor-price *only* if it has been taken from a fold or angle of the country. There is return of the distress, i.e this thing returns the distress and causes it to remain in the hands of the debtor. Until another *distress* is taken, i.e. after a year, if taken from a fold or an angle of the country, or it shall be sued for again immediately, if it had been *taken while* under protection.

If the defendant has submitted to *receive* notice during a period of exemption,[1] and he announced it before being fasted upon, the notice takes effect for the plaintiff, so that he is not obliged to serve a second notice,[2] and the law frees the defendant from being fasted upon during the period of the exemption.

If the defendant has consented to *receive* the notice and to be fasted upon during the exemption, though the exemption was announced before the taking of the distress from him, compensation for damage shall be for it; and it is safe to take the distress from him *after the exemption*.

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[2] *Second notice*, i.e. after the expiration of the time of the exemption or of the protection.

DISTRESS. Faesam sin tainic re re n-araiḋ ocus troiscṫi, ocus mas re re na treisi imceimniġṫi tanic in faesum sin, aċt ma ro airbeireḋ a faesam fo cetoir, saeraiḋ dliġeḋ he can athgaḃail do gabail de re re in faesma.

Man ro airbertnaig a faesam cur gaḃaḋ athgabail de, is anaḋ dechmaide ar in athgabail.

Ma ro gaḃaḋ athgaḃail tar fis faesma, i n-ecmais, no tar airbert faesma i fiaḋnaise, cuic seoit d'fir in faesma ann, ocus cuic seoit d'fir na hathgabala; no cumad aen cuic seoit doib araen, ocus da trian d'fir in faesma, ocus aen trian d'fir na hathgabala.

Mas cen fis faesma, i n-ecmais, ro gabaḋ athgaḃail de, log enech fir in faesma don athgabail do lecun fo caill, ocus a fuil ann o ṫa sin amaċ do biṫ i saire re re in faesma, ocus anaḋ aicenta na set iar sin.

O'D. 45. Mas cen airbert faesma i fiaḋnaise ro gabaḋ athgabail de, anaḋ deċmaide ar in athgabail ocus dithim naine dec, ocus ata in [foesum] i comreimniuġaḋ re deċmaid ocus re aine dec uili annsin.

Mad ta in faesam i comreimniuġaḋ re deċmaiḋ, ocus ni fuil re aine dec uili, anaḋ deċmaide uirri, ocus cid be dib busia, a fuil [ann] don faesam iars in deċmaiḋ, no diṫim aicenta na set, cur ab ed bus diṫim di iar sin deċmaiḋ.

Ma ta in faesam i comreimniuġaḋ re deċmaiḋ, ocus ni fuil iar sin deċmaiḋ, anaḋ deċmaide uirri ocus a diṫim aicenta budein, uair ni fuil in faesam iars an deċmaiḋ.

Masa gairdi in faesum na deċmaḋ, ocus is sia in faesum na anaḋ aicenta na set, ocus is ed is anad di re in faesma, ocus a dithim aicenta fein iar sin.

Faesam tainic sin re re araiḋ, ocus troiscṫi ocus treisi imceimniṫi; ocus masa a naimsir anta tainic an faosam, comreimniugaḋ itir in faosum ocus an t-anaḋ, cid be dib bus sia, gur ab eḋ bus anaḋ di.

Mas a n-aimsir diṫma tainic an faosam, comreimniuġaḋ

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[1] *Adjustment*, i.e. the time of the exemption and the time of the stay shall be compared, and whichever of them is the longer shall be the stay.

DISTRESS.

This was an exemption which occurred during the period of the notice and the fasting, and if it is during the period of the three days grace that that exemption has come, yet if the exemption has been at once made known, the law frees him from having the distress taken from him during the period of the exemption.

If the exemption was not announced until the distress had been taken, there shall be a stay of ten days upon the distress.

If distress has been taken, notwithstanding the knowledge of the exemption, in the absence *of the owner*, or notwithstanding the announcement of the exemption in his presence, five 'seds' are due to the protector of the exemption for it, and five 'seds' to the owner of the distress; or it is a *single fine of* five 'seds' to them both, of which two-thirds are for the protector of the exemption, and one-third for the owner of the distress.

If the distress has been taken from him *by a person* without a knowledge of the exemption, in his absence, the honor-price of the protector of the exemption taken out of the distress is to be forfeited, and what remains thereafter is to be free during the period of the exemption, and the natural stay of the 'seds' besides.

If the distress has been taken in his presence without announcement of the exemption, there is a stay of ten days upon the distress, and a delay in pound of eleven days, and the exemption is concurrent with both the ten and the eleven days then.

If the exemption be concurrent with the ten days, and not with ten and eleven days both, there is a stay of ten days upon it (*the distress*), and whichever of them is longer, *viz.*, the remainder of the exemption after the ten days, or the lawful delay in pound of the 'seds,' it shall be the delay in pound after the ten days.

If the exemption extends to the ten days, and does not go beyond the ten days, there is a stay of ten days upon it, and its own lawful delay in pound, because the exemption does not go beyond ten days.

If the exemption is shorter than the ten days, and longer than the lawful stay of the 'seds,' then its stay is the period of the exemption, and its own lawful delay in pound remains afterwards.

This is an exemption which occurred before the period of the notice, and the fasting, and the three days grace; and if the exemption occurred in the time of the stay, *there shall be* an adjustment[1] between the exemption and the stay, and whichever of them is longer, it shall be the stay.

If the exemption occurred in the time of the delay in pound, there

idir an bfaosam ocus in dithim, ocus cid bé dib bus sia, gur ab eḋ bus dithim di.

Mas a n-aimsir loḃta, noċa saorund ar fogelt na ar bleiṫ na ar lobad hí, uair ni téit an faosam amaċ'na deaġaiḋ, ocus téit in turḃaḋ.

Cuic seoit hi lobud cacha hathgabala ro midir Morand; noch fil tri seota cacha tratha ro follaigther co aurlaind a dithma, ach ni conanaig deithbeire.

Cuic seoit, .i. di ba. Hi lobud cacha hathgabála, .i. cintaig, .i. cuic seoit is e ni ro meisemnaiġestair Morann do dul illobaḋ do caċ athgabail ar caċ laiṫe n-aicenta o ticfa aimser loḃta, .i. im-brethaiḃ nemeḋ foillsigthir ani sin, ocus it inunna na tri seoit ocus na cuic seoit iar fut, .i. a cuic i n-athgabail cintaiġ, set cacha tratha; tri seoit imurro caċa tratha i n-athgabail in bleoguin. Noch fil tri seota, .i. noċ seiċim no indsaigim co fuilet tri seoit uada caċa traṫa o ro follaigfes hi co huasal cindid a totma; inand iat ocus na cuic seoit romaind. Cacha trátha, .i. is cach traṫa son aċt in cet traṫ, cuic seoit i suig, ocus tri iaram cach traṫ co urlainn a dithma, .i. ó re fogelta amach atá in díthim. Tri seota, .i. tri ba inlaega ar da m-buaib tre laega. Ach ni conanaig deithbeire, .i. aċt ani ainces a deitḃir turbaḋa; uair noċa racha in athgabail illobaḋ dia rabat na deitḃirse so air, .i. anfis, no ances, no econnus, no etged.

Ni bi lesach nach suanach; ni tualaing taxal na difornaisc; ni fuillend cond cnaima; saigeth cach a comles; iadad for teirc trebaib hi comardaib trath; ni bi acrai di faesam; ni acair nad caemclai o croib in forais, co cuiriud for fiadnaise di athgabail techta.

shall be an adjustment between the exemption and the delay in pound, and whichever of them is longer, it shall be the *period of* delay in pound.

If *it occurred* during the period of forfeiture, it does not save *the distress from the expenses of* feeding and tending, nor from the forfeiture, because the exemption *afforded by a living person* does not follow *the distress* out, though the exemption *on account of a death* does.

Five 'seds' for neglecting *to redeem* every distress was *the fine* fixed by Morann; and there are three 'seds' for every day that it is neglected *to be redeemed* to the end of its period of delay in pound, except what the law *of exemption* protects.

Five 'seds,' i.e. two cows. **For neglecting** ***to redeem*** **every distress,** i.e. of a debtor, i.e. five 'seds' is the fine which was fixed by Morann to be paid for the neglecting *to redeem* every distress for every natural day since the period of forfeiture arrived, i.e. it is in the Bretha Nemedh this is set forth, and the three 'seds' are equal to the five 'seds' *in distress* with time, i.e. five for the distress of the debtor, a 'sed' for every day; but there are three 'seds' for every day for the distress of the kinsman. **And there are three seds,** i.e. I insist or maintain that there are three 'seds' due of him every day since the period of forfeiture set in until the full completion of the forfeiture; they are the same as the five 'seds' mentioned before. **Every day,** i.e. for every day except the first day, for which there are five 'seds,' and three for every day afterwards to the end of the delay in pound, i.e. from the period of the feeding forth delay in pound extends. **Three 'seds,'** i.e. three incalf cows for two cows after calving. **Except what the law protects,** i.e. except what the law of exemption protects; for the distress shall not be forfeited if these exemptions exist, i.e. ignorance, or incapacity, or minority, or injury through inadvertence.

To be asleep avails no one; he cannot take immediate *distress* who is not able to bind it; nothing saves the active adult; let each attend to his proper duty; let it be closed up in the sheds at the proper hours; no person who is under protection is qualified to sue; no one sues who cannot recover it from the sheds of the residence, until it is put to witnesses *to decide* that it is legal distress.

DISTRESS. Ni bi lesach nach suanach, .i. in tí no do gaib in athgabail, .i. in tí bíss ina suan iar riaċtain a faisc cuici is uada tuitit na ba feisi, O'D. 46. [.i. cethruime cach athgabala], .i. nocha bi les og don tí bis ina suan can fasc na hathgabala do breit; no in tí bis ina ṡuan iar mbreit, can dul d'uaslucaḋ na athgaḃala, no cen toicheḋ coitechta, .i. gatard leisci lesoc. Ni tualaing toxal nadi fornaisc, .i. noca cuimcec toxal na hathgabala amach in ti nach cuimcech a uasal fonaidm ar anaḋ ar O'D. 47. fut illaim cintaig tall, [.i. munub fechem]. Ni fuillend cond cnaima, .i. nochan folethand torbatu do codnach bis ar a cnamaib can fasc na hathgabala do breit.

O'D. 47. [Iar mbreṫ faiscc do; uair nocha rachuid in aṫgabail a fogeilt nach i mbleiṫ nacha lobuḋ, no cu ructur a fascc; ocus maḋ atgabail inbleoguin om hi, bet cuic seoit re taob sin, ocus nochu nfuil ní don cintach; ocus cumad ann no beṫ sin is in fascc friṫ sliċt in tan tainic in t-inbleoġun amach i ndeġuid a aṫġabala; ocus muna táinic cin cu fascc friṫ ṡleċt he nocha nfuil eiric ann ḋ'inbleoguin.]

Saigeth cach a comles, .i. in dara fer do breit a faisc ocus in fer eile da fuaslucaḋ, no amail ro cumad do reir dliġiḋ. Iadad for terc trebáib, .i. iadadsum uirri is na trebaib ata terca duine, .i. is in druim fri lias, amail ro comairdaiġeḋ iar cae uird na trath, no is na trathaib ina comardaiġeḋ doib itir teirt ocus noin, no iar n-araḋ ocus troscaḋ, no iar trísi iardaige, .i. itir turgabail greine ocus a fuine, arni coir a gabail a naidci, munab ecin. Ni bi acrai difaesam, .i. nocha bi acra athgabala don ti bis ar faesam neich; in deoraiḋ nocha bi acra in fir ṫall tar fis faesma dfacbail air, .i. fer bis for faesam ní tualaing acra, ni acartur sum dono. Ni acair nad caemclai, o croaib in forais, .i. noċa nacraid athgabail do gabail inti oc na claechmaither cru co nindi forais, no cru co ninde arais, .i. in deoraiḋ muna roib urrad mar aen ris da tarrustar a lan [no] muna raib seċt tigi ingabala lais, .i. deoraiḋ, co raib occu i techta ro gabtar airi. Co cuiriud for fiadnaise, .i. co tocuirther fiaḋnaise ac gabail na hathgabala imaille ris. Di athgabail techta, .i. cur ab dligtheċ gabus in athgabail, .i. co roib techta oca.

Ni mug, ni fuidir, ni fulla, ni augaire, ni buachail, ni crette cuaine, ni gaibther an-aetaim fri dliġiḋ na urdligid na forrechtu tuaithe he, acht cos in glais,

DISTRESS.

To be asleep avails no one, i.e. the person who has taken the distress, i.e. the person who is asleep on the arrival of his notice to him forfeits the cows themselves, i.e. the fourth part of every distress, i.e. it is not to a person's advantage to be asleep and not receive the notice of the distress; or, the person who sleeps after receiving it, and does not go to redeem the distress, or does not sue lawfully, "sloth takes away his welfare." He cannot take immediate *distress* who is not able to bind it, i.e. he is not able to carry the distress out who is not able properly to bind it during its stay in the hands of the debtor, i.e. unless he is a law agent. Nothing saves the active adult, i.e. his being employed at his proper profitable occupation does not avail the sensible adult who is upon his legs, and does not send the notice of the distress.

This is after giving notice; for the distress shall not be charged with feeding, or tending, or *fines for* neglect *to redeem it,* until the notice of it is sent; and if it be the distress of a kinsman, there shall be five 'seds' besides *for not sending notice,* but nothing is due to the defaulter; and where this happens is in the case of notice by the track of the cattle, where the kinsman came out after the distress; and if he did not come out, even though it be not notice by the track of the cattle, there is no 'eric'-fine for it to the kinsman.

Let each attend to his proper duty, i.e. the one man is to bring the notice *of the distress* and the other is to redeem it, or act in the manner required by the law. Let it be closed up in the sheds, i.e. it is shut up in the sheds in which men are scarce, *i.e.* in the cowshed, as appointed by the legal regulation of the hours, or within the hours which were appointed for them between the third hour and evening, or after notice and fasting, or after the three days of grace, i.e. between the rising of the sun and its setting, for it is not right to take it at night, unless of urgent necessity. No person who is under protection is qualified to sue, i.e. there shall be no suing of distress by the person who is under the protection of another; *i.e.* the stranger shall not sue another man after it is known that he is under protection, i.e. the man who is under protection cannot sue or be sued. No one sues who cannot recover it from the sheds of the residence, i.e. he does not sue to take distress who has not an interchange of cattle with increase of growth, or cattle with increase of habitations, i.e. the stranger, unless he has a native along with him who has full *honor-price,* or unless he has seven habitable houses, i.e. the stranger, until he has the legal qualification by which he can take it. Until it is put to witnesses, i.e. until witnesses are sent for to take the distress along with him. That it is legal distress, i.e. that he took the distress legally, i.e. that he had the legal qualification.

No labourer, no 'fuidhir,' no imbecile vagrant, no shepherd, no cowherd, no cart-boy is distrained in a decision about debts due of himself or others, or for the regulations of a territory, but his foot is fettered

DISTRESS. no braiġ fri fiam, firium a freislige na dlegait biathad acht bochtan, no urchaelan, no bairgen huasal laithe, cona handlonn, conad fri a cend cuindrigther fomama techta.

Ni mug, .i. noca n-athgabail aile gabur don mug daer aċt ma so sis. Ni fuidir, .i. daer fuidir, no in deoraiḋ, .i. daer aicenta, .i. [daer] gabla. Fulla, .i. raitech, .i. bis for ullateċt, .i. duine dilmain bis for sibal a hinad d'inad. Augaire, .i. bis ac gaire ai, .i. na cairech. Buachail, .i. cul cométa na mbo. Ni crette cuaine, .i. carpat na nogfeine, in sacaire, no in tamain filiḋ, .i. gilla na fileḋ, .i. gilla urraiṫ, .i. i cometecht; caich bis abailiu imbailiu, co cuirtar cach isis fair; gilla urraiṫ innso. Ni gaibther an aetaim, .i. noca gabur a netmanuġaḋ neich eile fris, ni dlegur dib as a ndualgus, no ina cintaib fein, .i. cindeo athgabala dib, .i. a cin uodein, no cin a n-athar no a senathar. Urdligid, .i. a dualgus neiċ eile, i. im cintaib a comfocais. Na forrechtu tuaithe, .i. nach in fiach firdirgidetu dlegur is in tuaiṫ, in in fiach cosrusa fine, no smaċt cairdi no ruba ocus ruba, .i. coitcend doib uili insin, .i. cin tuaiti i coitcinne. Acht cos i nglais, .i. cein bit i cuimriug. No braiġ fri fiam, .i. braigi ris i mbi amail pein, no ris inid laim, risin slabrad, a cin for in tuaith a coitcinne. Firium a freislige, .i. is fir a mbeṫ na lige ris in cinad, no ris in slabra. Na dlegait biathad, .i. noċa dlegait biathaḋ aċt lan eini in boicht in fodlain in meissin, in comfat bethi cuibreċ, no lan eini in bochtain do loim, .i. lestar bec, ocus da lan dec uidi circi iseḋ teit ind [in dalanai dib], in-aimsir loma, ocus araile a naimsir arba, .i. leṫ bairgin. Urchaelan, .i. cael a da hor, a da himel, .i. in leṫbairgen, .i. céin bít i cuimriug. Bairgen huasal laithe, .i. bairgen case no notlac, no domnaiġ. Cona handlonn, .i. do im no do loim. Conad fri a cend cuindrigther foṁamu techta, .i. co tisat a cinn fri dliġeḋ, .i. cur ab dar a cend caindirgither in mo mamuġaḋ, no in greim dlegur dib, no comairgither cuinn tar a cenn fon gnimrad techta dlegar dib ambeṫ aṁlaiḋ sin, no co ndechsat a lobaḋ uile.

C. 2664.

O'D. 48. [Ruidles athġabala na daoine so do reir liubair, .i. ar a n-deroile, ocus], a roga don duine dgligis fiacha do na duínib seo imiat budein gebus in athgabail, no ine a crod; no dono cena, cemad he a roga a crod do gabail i n-athgabail noċa dir;

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[1] *Kinsmen.*—Called in Anglo-Irish records, the law of Kincogus.

[2] *Milk-time*, i.e. at the season when milk is plenty.

DISTRESS.

or a chain *put* about his neck, and during his imprisonment he is not entitled to any food except the 'bochtan,' or the 'urchaelan,' or the cake of the noble festival with its obsonium, until their chiefs compel them to do their duty.

No labourer, i.e. no other distress is taken from the bond-labourer *but his body*, except as follows. **No 'fuidhir,'** i.e. the bond-'fuidhir' or the stranger, i.e. the natural bondsman, i.e. the hereditary bondsman. **Imbecile vagrant,** i.e. the wanderer who is moving about, i.e. an honest person who is moving from place to place. **Shepherd** ('ai-gaire'), i.e. who is minding 'ai,' sheep. **Cowherd,** i.e. the keeper of the cows. **Cart-boy,** i.e. the cart of the farmers' children, i.e. the 'sacaire,' or the 'tamain file,' i.e. the servant of the poets, i.e. the young guide, i.e. who accompanies all from place to place, and every information is asked of him; he is called the 'gilla urraith.' **Is not distrained in a decision about debts,** i.e. is not distrained in a decision about debts due by another person, or for the debt which is due of him on his own account, or for his crimes, i.e. the decision respecting distress to *be taken* from him for his own liability, or the liabilities of his father, or his grandfather. **Or others,** i.e. on account of other persons, i.e. the liabilities of their kinsmen.[1] **Regulations of a territory,** i.e. nor the lawful debt which is due in the territory, i.e. the debt of the tribe regulation or the 'smacht'-fine, for the inter-territorial regulations or the services of attack and defence, i.e. this is common to them all, i.e. the debt of the country in general. **But his foot is fettered,** i.e. while he is in confinement. **Or a chain *put* about his neck,** i.e. a prisoner on whom it is put as a punishment, i.e. the bare links, i.e. of the chain, for the crime of the country in general. **During his imprisonment,** i.e. it is true that he lies *imprisoned* for the crime, or lies down with the chain. **Not entitled to any food except the 'bochtan,' and the 'urchaelan,'** i.e. he is not entitled to any food but the full of the poor man's vessel, the 'meisrin,' while he is in confinement, i.e. the full of the poor man's vessel of milk, i.e. a small vessel, which contains twelve times the full of a hen-egg, the one in milk-time,[2] and the other in the time of corn, i.e. half a cake. **'Urchaelan,'** i.e. it is narrow at both extremities, at both ends, i.e. the half cake, i.e. while he is in confinement. **The cake of the noble festival,** i.e. the Christmas or Easter cake, or the Sunday cake. **With its obsonium,** i.e. of butter or of milk. **Until their chiefs compel them to submit to law,** i.e. until their chiefs submit to law, i.e. until the obedience or the claim due of them is adjusted, or their chiefs are bound for them that they do the proper duties due of them, and *if they do not*, they shall so remain *imprisoned* until they shall all become forfeited.

These persons are themselves liable to be taken in distress, according to the book, i.e. on account of their insignificance, and the man to whom debts are due of these people has his choice whether he will take themselves in distress or their cattle; or, indeed, *according to others*, though it should be his choice to take their cattle in distress, it will not be lawful to do so; and though they should wish that *such* dis-

DISTRESS. ocus cemad e a rogasum athgabail do gabail dib, noca gebthar aċt siat bodein, aċt a mbeṫ ina ruidles athgabala do reir Senchusa, cid im a cinad budein, cid im ċinaid a comocuis, cid im cinaid is luga inait, cid im cinad is cutruma friu, cid im cinaid is mo inait; no dono, cumad and ro beiṫ a ngaḃail ina i n-aċgaḃail, in tan is im cinaid is cutruma friu, no is mo inait, ocus ni fuilet seoit acu.

Mása cin is luga ináit, ocus atait seoit acu uodein, is cuic seoita doib uodein ina gabail a n-athgabail. Muna fuilet seoit acu [is] ances athgaḃala do riagail riu; ocus a ngabail uodein
C. 2664. in athgabail, ocus indethem in duni ro gab iat i n-athgabail do riagail umpu. Ocus mas e a indethem co naċ mesam leis
O'D. 49. iatsum na in cutruma ro dlig, no cuma ferr leis iatsum [ná in cutruma ro dliġiḋ], amuil ro beṫ in uilidetai i laim ocus in re iarsa raġa in uiliataid i lobud is i re iars a tiagatsum. Mas i indethem conid mesa leis iatsum na in cutruma ro dliġiḋ, noċa gaband and sum aċt greim cumaile, ocus in re ar a ragus cumal di setaib i lobad is i re iars a tiagatsum, ocus gaibet araen athgabail do setaib eile; ocus mo na cumal in cutruma ro dlig and sin; ocus mara luga na cumal, in re araga in bec sin do setaib i lobaḋ is e re iars araga a cutruma dib sium; ocus riar n-athgaḃala do riagail ris in imarcraid fuil sund co ria cumail.

Acnad ocus dithim orra fo aicneḋ na set imar gabad i n-athgabail iat, ocus fogeilt ocus bleiṫ aen anmann do riṫ leo, ocus lobad do dul ina cend o do raga aimser lobṫa.

O'D. 49. Mas im cinaid in urraiḋ ro gaḃaḋ [in-athgabail] iat, is cuic seoit do dul i lobad diḃ ar caċ láiṫi naicinta. Mas im cinaid deoraḋa is leṫ cuic seoit. Mas im cinaid murcuirṫe is cethruime cuic set.

C. 2666. In daer, mas im cinaid na nurraiḋ [no a tigearna] ro gabaḋ

tress should be taken from them, it shall not be taken, but they themselves shall be taken, provided they be persons liable to be themselves taken in distress, according to the Senchus, whether for their own liabilities or the liabilities of their kinsmen, whether for a liability which is smaller than their own value, or a liability which is equal to their own value, or a liability which is greater than their own value; or, *according to others*, they may themselves be taken in distress only for a liability which is equal to their own value, or which is greater than their own value, and when they have no property.

If it be for a liability which is smaller than their own value *they have been taken*, and that they have property, there is *a fine of* five 'seds' due to them for having been taken in distress. If they have not property, then they are subject to the rule of doubt of distress; they themselves are taken in distress, and the intention of the person who took them in distress is the rule respecting them. If his notion is that they are not of less value to him than the amount due to him, or that he deems them of greater value than the proportion due to him, then, as the total in hand (*the value of the slave*) is to the entire debt due, so is the time in which the total due would become forfeited to the time in which he becomes forfeited. If his notion is that they are of less value to him than the amount due to him, he then gets but a claim to a 'cumhal,' and the time in which a 'cumhal' of 'seds' would become forfeited is the time in which he becomes so, and he shall take in distress other 'seds;' and the amount due to him at that time was greater than a 'cumhal;' but if it be less than a 'cumhal,' the time in which that small amount of 'seds' would become forfeited is the time in which his proportion of them would become so; and the common rule of distress shall regulate the excess in this case until it amounts to a 'cumhal'.

They shall have stay and delay in pound according to the nature of the 'seds' respecting which they have been taken in distress, and *the expense of* feeding and tending of one animal shall accumulate with them, and forfeiture shall be added when the period of forfeiture shall have arrived.

If it be for the liability of a native they have been taken in distress, five 'seds' of them shall be forfeited every natural day during the period of forfeiture. If it be for the liability of a stranger, it is half five 'seds.' If it be for the liability of a foreigner, it is one-fourth of five 'seds.'

If a bondsman has been taken in distress for the liability of a

DISTRESS. in athgabail he, is cuic seoit do dul i lobaḋ ar caċ laiṫi n-aicenta de ocus leṫ cuic set, mas im cinaid deoraḋa, ocus cethruimi cuic sét, mas im cinaid murċuirṫe.

Mas ina cinaid budein ro gabaḋ in daer in-athgabail, fogelta
ocus bleṫ do dul ina cenn, ocus noca teit lobaḋ; ocus is se in
O'D. 614. [fogelt] teit na cenn miach do dul i lobaḋ de ar caċ laiṫe
naicenta, mas ima cinaiḋ budein, no seċtmaḋ meiċ mas im
cinaiḋ inbleogain.

In luag fir fognuma noċan fuil deiṫbir cintaig na inbleogain
i leṫ ris; aċt mas ealadanach ro bui aca comet, screpall do
ar caċ laithi naicenta. Mara nemeladnaċ, no glas, no gemel
O'D. 50. no geibend [no slaḃrad cu pein] is leṫ screpall do ar caċ
laiṫi n-aicenta.
C. 2666. [Mara luġa naiti, ocus ro gabad iatsum i nathgabail, ances
athgabala do riagail ann; ceṫraime cuic set don urraḋ, oċt-
mad cuic set don deoraḋ, ocus in seisid rand deg cuic set don
murcurṫa; ocus noċa nfuil smaċt do daor ocus noċa nfuil
uaḋa. Ocus noċa nfuil dil in cinaid aga annsin do setaib;
ocus da mbeiṫ, ocus ro gabaḋ som i n-athgabail, is cuic seoit
don urraḋ, ocus in cobfodail cedna air.

Ocus comad ann bu ruidles athgabala iat in tan na fuil dil in cinaid oca; no ciḋ bec cid mor bes acca do setaib, is cuic seoit ina gabail fein, co ro gaibter in bec sin no in mor sin ar tus.

Maigi ocus cricha d'aṫsegad as in baile in ro gabaḋ iat co forus in feicheman toichda, ocus anad ocus dithim orra so aicne na set, ocus fogeilt ocus bleiṫ aon anmann do riṫ ria uile, ocus lobaḋ do dul ina cenn o ticfa aimsir lobṫa; ocus da tairmuiscṫe diar re c̣oimed, do beidis da bleiṫ. Ocus dama slabra do beiṫ eturra, do beiṫ leṫscripall ann gaċ lae, ciḋ a cain cid a n-urraḋus.

Ocus iseḋ is aneladnaċ ann, glas, no geimel, no slabra; ocus iseḋ is eladnaċ ann caċ ni o ta sin amach. Ocus noċa nfuil

DISTRESS.

native or of his chief, five 'seds' of *the value of* him shall be forfeited every natural day, and one-half of five 'seds' if for the liability of a stranger, and one-fourth of five 'seds' if for the liability of a foreigner.

If a bondsman has been taken in distress for his own liability, *expenses of* feeding and keeping shall accumulate upon him, but forfeiture shall not; and the feeding which shall accumulate upon him is a measure *of corn* to be forfeited every natural day, if *taken* for his own liability, or the seventh of a measure if for the liability of a kinsman.

As to the wages of his keeper, there is no difference of debtor or kinsman with respect to it; but if it is an 'eladhnach' that secures him, there shall be a 'screpall' for it for every natural day. If it be an 'aneladhnach,' or a lock, fetter, or gyve, or a chain causing pain, there shall be half a 'screpall' for it for every natural day.

If persons be taken in distress while less than their value is due, doubt of distress shall regulate the case; one-fourth of five 'seds' is due to the native, one-eighth of five 'seds' to the stranger, and the sixteenth part of five 'seds' to the foreigner; and no 'smacht'-fine is due to or of the bondsman. In this case they had not the amount of the liability in 'seds;' but if they had, and that they themselves were taken in distress, *then* five 'seds' are due to the native, and the same amount is due of him.

The time that they are themselves liable to be taken in distress is when they have not the amount of the liability; or, *according to others*, whatever property they have, whether little or much, there is a fine of five 'seds' for taking themselves, unless that little or that much be first taken.

The places and the territories from which they have been taken to the dwelling of the plaintiff, are to be considered, and there is a stay and a delay in pound for them according to the nature of the 'seds,' and *the expense of* feeding and tending one animal shall accumulate on them all, and liability to forfeiture shall arise when the period of forfeiture shall have arrived; and if it be required that two persons should keep them, there shall be charged the double *expense of* tending. And if it be a chain that is between them, there shall be half a 'screpall' for it for every day, whether in 'Cain'-law or 'Urradhus'-law.

'Aneladhnach' means a lock, a gyve, or a chain; and 'eladhnach' means everything besides. And there is no difference *in the expense* of

is cuic seoit, ocus aṫcur co laiṫe for seċtmain for mis for bliadain. Ma ro airbered ris, ocus tarcus dliġeḋ do, is cuic seoit ocus aṫchur do gres. Munar airbered [.i. imrisin] ris, ocus ni tarcus dliġed do [ocus ro troiscc,] is a dá nindliġeḋ aigaiḋ an-aiḋaiġ, ocus na feich d'íc.

Tofet troscud a tobachraide, .i. is remtectacu lium troscad orraside na tobach athgabala dib, .i. la taeb araiḋ, .i. ar ni urfocra nama fil dosuidib.

Dia troisci feichem toicheda cin gell do, is diablaḋ fiach do, ocus diablad mbid, ocus seċtmaḋ marbṫa, ocus enecclann, muna tarcus biad do. Dia toircter biad do ocus ni tabair gell, is diablaḋ fiach ocus cuic seoit do nama. Dia toircṫher immurro gell do, ocus ni tarcus biad is dilsi a fiaċ uad ocus cuic seoit.

Nech nad gella di troscud, .i. nech na tabair gell do scuir troisce, no na gellann dligeḋ do tairċsin do roime, .i. iar narad. **Is eluthach na n-uile**, .i. rechta, .i. is eludach na nuile dliġeḋ, no na nuile toicheḋa.

.I. indligid don fechemain arad ocus troscaḋ, ocus athgabail do gabail de im ini nar dliġestar; indligiḋ dono don bidbaiḋ a elodsum im dliġeḋ .i. ada nindliġiḋ aigid i n-aigid. Dia tairctheṙ immurro dliġeḋ do ocus troscad tairis, is fiach fori do nimet uad ocus cuic seoit.

Mad he in fer acarar ann elas, ocus ro fitir co ndlegur ni de, is diablad uad ocus cuic seoit. Mad cundtabairt lais i ndlegar de, cid cundtabairt, is leṫ diablaḋ uad ocus cuic seoit. Ma derb lais cona dlegar de, ocus ni dlegur, is cuic seoit nama ar a nelod; sic dono mad cundtabairt lais, muna dleistir iartain.

In ti foluing na huile, .i. in tí imfuilingis na huile indligte aici budein, no na uile tocheda dligtheċa do beir nech eile air cen frecra dligiḋ umpu, .i. in ti lecer eloḋ na nuile dliġeḋ no na n-uile toicheḋa, .i. na huile timna. **Ni direnar o dia na duine**, .i. im pennait

DISTRESS.

with him, if he be noticed *of the defect*, and what the law requires has not been offered to him, he shall be fined five 'seds,' and shall not sue for a year and a month and a week. If he has been noticed *of the defect*, and what the law requires has been offered to him, he shall be fined five 'seds,' and always non-suited. If he has not been noticed *of the defect*, and what the law requires has not been offered to him, and if he has fasted, there are two illegalities face to face, and the debt must be paid.

Fasting precedes distress in their case, i.e. I deem it right that they be fasted upon before distress shall be taken from them, i.e. besides the notice, i.e. it is not notice alone *that is to be given* to them.

If the plaintiff has fasted without receiving a pledge, he gets double the debt and double food, and the seventh of death-fine, and honor-price, if food has not been offered him. If food has been offered him, and a pledge has not been given him, he gets double the debt and five 'seds' only. But if a pledge has been offered him, *and yet he fasts*, though food be not offered, he forfeits the debt and five 'seds.'

He who does not give a pledge to fasting, i.e. a person who does not give a pledge to stop fasting, or who does not offer what the law requires before it, i.e. after the notice. He is an evader of all, i.e. rights, i.e. he is an evader of all laws, or of all suits.

That is, it is unlawful for the plaintiff to give notice, to fast, and to take distress for a thing to which he was not entitled; it is also unlawful for the defendant not to have offered him what the law requires; thus there are two illegalities face to face. But if what the law requires has been offered to him, and that he fasts notwithstanding, he shall be fined according to the length he went, and five 'seds' besides.

If the defendant evades *the law*, knowing that the debt is due of him, he shall pay double *the debt* and five 'seds.' If he be doubtful that it is due of him, and that there is cause for doubt, he shall pay half double the debt and five 'seds.' If he be certain that it is not due of him, and that it is not due of him, it is five 'seds' only for having evaded; thus, also, if he were doubtful, and if it were afterwards *found* not *to be* due of him.

He who disregards all, i.e. he who is guilty of all illegalities, or who *evades* all lawful suits which another may bring against him without giving a legal answer respecting them, i.e. the person who evades all laws, or all suits, i.e. all order. Shall not be paid by God or man, i.e. as regards penance

DISTRESS. ocus im eiric, mad e a bes do gres eloḋ caich; uair eisindraic lain do ni don Eclais elod do lecon, ocus noċa denann don gráid tuaithe, aċt eisinnraic leiṫi, ma ta toċus aici co ndenam maṫusa de.

Arad cuiċṫi for cintach graiḋ feine, ocus athgabail do gabail de. Arad deċmaiḋe for inbleoġain mara grad feine is inbleoġain do, ocus noċa n-eicen troscaḋ, na treisi imceimníġṫi for ceċtar de. Araḋ deċmaiḋe for cintach graiḋ flaṫa, ocus araḋ deċmaiḋe for inbleoġuin, mara grad flaṫa is inbleogain do, ocus troscaḋ ocus treise imceimniġṫi for ·neċtar de. Mara graḋ flaṫa is inbleogain do graḋ feine, araḋ deċmaide air, ocus troscaḋ, ocus treisi imceimniġṫi. Mara grad feine is inbleogain do graḋ flaṫa, araḋ deċmaide air, ocus noċa necen troscad na treisi imceimnigthi.

In tí loingess na doige reir di troscud, isi a breth la feni, asren diabul neich ara troisctheṙ aire.

In ti loingess, .i. in ti loinges ni, ocus na comoigend reir dliġiḋ im in ni ima ra troscaḋ air, .i. bidbaiḋ, .i. don ti bis ac troscaḋ air im in ni dligis. La feni, .i. do reir in feinechais. Asren diabul, .i. is uais icus diablaḋ na fiaċ im a ndentar in troscaḋ.

Muna tairgter biad do is diablad mbiḋ ocus diablaḋ fiach, ocus in cumal ocus cuic seoit; ocus dia taircter biad do is diablad fiach do ocus cuic seoit. Dia tincestar maitin ni elaid nachae.

C. 2678. Ma tainic grad feni d'acra [an graḋ flaṫa] cin grad flatha imalli ris, mas araḋ tucustar, cuic seoit uad; ocus mara troscaḋ cuic seoit uad, ocus ni aicerat iarum aiṫerrach.

Duine naċ filiḋ sin; ocus mara fileḋ he, mas arad tucustar, cuic seoit uad; ocus mara troscaḋ cuic seoit uad, ocus ní bí co di bliaḋain ba dia beṫamnus ⁊rl.

Duine do cuaid d'accra a fiach and sin, ocus nir tincad he, in ti loinges in fer tall, cuic seoit uad ocus diablaḋ fiaċ ocus eneclann. Ma targus riar do, ocus nir gab, in ti troisces tar tairrcsin reiri, ⁊rl, cuic seoit, ocus dilsi a fiach do nemacra

and 'eric'-fine, if he is always evading every one; for it renders an ecclesiastic perfectly unworthy to have evaded, but it does not render the layman so, whom it renders only half unworthy, if he has property with which he does good.

A notice of five days is to be served on a debtor of the inferior grade, and then distress is to be taken from him. A notice of ten days is to be served on his kinsman-surety, if his kinsman be of the inferior grade, and it is not required that fasting be done, or three days of grace be allowed for either of them. A notice of ten days upon the debtor of chieftain grade, and a notice of ten days upon his kinsman-surety, if his kinsman be of the chieftain grade, and fasting and the three days of grace for either of them. If one of chieftain grade be kinsman to one of the inferior grade, a notice of ten days is to be served on him, and there must be fasting and three days of grace. If it is one of the inferior grade that is kinsman to one of the chieftain grade, a notice of ten days is to be served on him, but it is not compulsory to fast or allow the three days of grace.

He who refuses to cede what should be accorded to fasting, the judgment on him according to the Feini, is that he pay double the thing for which he was fasted upon.

He who refuses, i.e. he who withholds a thing and does not cede what should be accorded by law respecting the thing for which he was fasted upon, i.e. the defendant, i.e. to the person who is fasting upon him for what is due to him. According to the Feini, i.e. according to the 'Fenechus'-law. That he pay double, i.e. he shall justly pay double the debt for which he is fasted upon.

If food be not offered to him he is entitled to double the food and double the debt, and a 'cumhal' and five 'seds;' and if food be offered to him he gets double the debt and five 'seds.' If he respond to him by giving a security *all is right.*

If one of the inferior grade come to sue one of chieftain grade without having one of the chieftain grade along with him, and if notice has been given, he is fined five 'seds;' and if he has fasted *upon him*, he is fined five 'seds,' and shall not sue again.

This is a person who is not a poet; and if he be a poet, and has served notice, he is fined five 'seds;' and if he has fasted, he shall be fined five 'seds,' and shall not be entitled to his refection for two years, &c.

This was a person who went to sue for debt, and he was not responded to, the defendant who refuses shall pay five 'seds,' and double the debt and honor-price. If what should be accorded to him be offered to him, and that he has not accepted of it, he who

Distress. do gres. Ro dlig na fiaċa and sin, ocus munar dlecht, ocus O'D. 55. do tuaiḋ da nacra [is] fiaċ foni do nimet uad. Munar tincad itir, ada nindligid aigaid i n-eneċ.

In ti troisces tar tairesin reir do, atbaill a dligid a fuigiull fene. Is sed coir cach troiscthe la feine arach for foraith nad elai, no gell do geallaib treibi nech fris a troiscither aire.

In ti troisces tar tairesin, .i. in ti troisces tar tairesin reiri dliġiḋ, in fer amuiġ, .i. in fechem toicheda. Atbaill adligid a fuigiull feine, .i. eiplid uad ini dligis do reir fuigill in fenechais, .i. a feich, ocus atait cuic seoit ocus eneclann ma ro ba chinnti leis na ro dlig in ni ro acair.

.1. Dilsi a fiach, ocus cuic seoit o neimṫib i troscad tar tairesin riara; ocus ma graḋ feine dobera araḋ for araile tar tairesin riara, is dilsi a fiaċ nama.

Ma grad feini troisces for grad flaṫa co tairesin riara, it cuic seoit, ocus a tinntu co seċtmain for mis for bliaḋain. Mad graḋ filiḋ it cuic seoit, ocus a tinntu dia mbliadain 7rl.

Is seḋ coir cach troiscthe, la feini .i. is e ni is coir do scur troiscṫi do reir in fenechais. Arach for foraith [no foarach] .i. ni roib trebairi ris na fiachaib roime, .i. for dagraiṫ do gradaib feni. Na leicfe eloḋ, .i. neċ dia mbi cuma eibirt ocus aicdi, .i. noċa n-eloḋ do lecen can raiṫ ris ini dliġiḋ. No gell do gellaib Treibi, .i. no gell do gellaib bis aice ina treib, .i. is aitaire ro bui O'D. 56. ris na fiachaib roimi sund [.i. lan gille no smacht gille ocus eitire im tormuiġ]. Nech fris a troiscither, .i. nech ima ndentar air in troscad, uair comard ris in gell ocus in trebaire is cuma erert ocus aicdi.

fasts after what should be accorded has been offered to him, &c., *shall pay* five 'seds,' and forfeit the right of ever again suing for the debt due to him. In this case the debt is due to him; and, if it were not, and that he went to demand it, the fine should be according to the length he went. If he was not responded to at all, there are two illegalities face to face.

He who fasts notwithstanding the offer of what should be accorded to him, forfeits his legal right according to the decision of the Feini. The just rule of *stopping* each fasting with the Feini is to give the security of a good surety who would not evade, or a pledge of the pledges in the house of the person who is fasted upon.

He who fasts notwithstanding the offer, i.e. he who fasts after the offer of his lawful right to him, *i.e.* the man outside, i.e. the plaintiff. He forfeits his legal right according to the decision of the Feini, i.e. he loses what is due to him according to the decision in the 'Fenechus'-law, i.e. the debt due to him, and if he be certain that he is not entitled to what he demands he shall pay five 'seds' and honor-price.

That is, the forfeiture of the debt *is incurred*, and five 'seds' are paid by persons of distinction for having fasted after being offered what should be accorded to them; but if one of the inferior grade has served notice upon another after the offer of what should be accorded to him, it is forfeiture of the debt only *that is incurred*.

If one of the inferior grade has fasted upon one of chieftain grade after offer *made to him* of what should be accorded to him, *he shall pay a fine of* five 'seds,' and shall not sue for a week and a month and a year. If he be one of the poet grade, *he shall be fined* five 'seds,' and shall not sue for two years.

The just rule of *stopping* each fasting with the Feini, i.e. this is the proper thing to stop the *legal process of* fasting according to the 'Fenechus'-law. To give the security of a good surety, i.e. when there was no security for the debt before, i.e. of a goodly guarantee of the inferior grade. Who would not evade, i.e. one whose word is as good as his deed, i.e. who would not evade but give security for what is due. Or a pledge of the pledges in the house, i.e. or a pledge of the pledges which he has in his house, i.e. it was a hostage that was for the debts before in this case, i.e. he *now* gives full-pledge or 'smacht' pledge and a hostage for the increase. Who is fasted upon, i.e. the person who is fasted upon, for he deems as equally high the pledge and the surety whose word and actions are alike.

DISTRESS. O'D. 56. [Cáide] deiṫbir etarra sin ocus in baile [atá is in Finnsruth Fithil]; "gabur raiṫ do cumung ocus aitire do raiṫ [ocus gell do aitire, fech do gell?"] Illo tarrṫus caċ ni dib sin dar a cend, ocus is tincisin coir caċ arach dib tar cenn a cheile illo. Sund immurro do scur troisce in aidci tucaḋ so, ocus cipe arach uili tarrustar do scur troisce in aidċi is gell is raiti ris; in gell immurro cid illo cid in aidċi tarraistar, noċa tincisi choir ni aili tar a cend aċt feich.

C. 2675. [Mana roibe araċ ris na fiachaib a buna, is tincisin coir do scur troisce raiṫ. Ma ro bui, is tincisin coir tar cenn raṫa aitire, ocus gell d'aitire, ocus feiċ do gill.

O bos ben do beraiġ in toithed do gres, aċt mara ban grad flaṫa is arad n-aile do beir ocus troscaḋ; ocus mara ban graḋ fene is arad n-aile gen troscaḋ do beir.

Ocus o bus fer do beraiġ in toithed do gres aċt mas ar ban grad flaṫa is ara ocus deċmad ocus troscaḋ do beir. Ocus mas ar ban grad Fene is ara cuicṫi gan troscad do ber.]

Fir do Sin cona midir nat ṡarai aena tar aile. Ni dam enecland anad. Ni aufuirig go airechta tar ni be siru huin.

O'D. 57. Fir do Sin cona midir .i. [ni tuscurnad] do Sin mac Aigi, no do Sencha mac Ailella, ini do cainaimsigestair nodo cotaimestar co na hindsaigter aena ilarda aili dar in dara aili nain, no dar an dara hain fil i naili, no dar aili fuil i n-oen, no dara oen uil i n-aili, .i. fir n-aicned co naimiadir [lais]. Nat sarai aena tar aile [.i. ár ní ada tresi as coir gell di, aċt gellta di is in lau i ngaibtur no ara baruch, .i. mad bera neċ buiṫ cin saidbre is in la sin, gillfit di comad e ara baruch arid rula cini eta saidbre]. Ni dam enecland anad, .i. noca damann in lanaḋ imdegla enech in lulgach anaḋ is sia fuirri na anaḋ naine; no i ni clannus in n-inchaib dib so uili, ni daim anaḋ isia ina anaḋ naine, .i. eneċ na hoigi ar esceptus di.

Anad huine ind so sis uili, ocus araḋ cuicṫi o isil gradaib,

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[1] *Finnsruth Fithill.*—This is a law treatise, extracts from which are given in O'D. 711.

What is the difference between this and the case which occurs in the Finnsruth Fithill :[1] "There is to be obtained a competent surety, and a hostage for the surety, and a pledge for the hostage, *and* the debt for the pledge?" In the day-time all those things were given for each other, and each of them is a proper substitute for the other in the day-time. In this case, however, these things were given to stop fasting at night, and whatever pledge is given to stop fasting at night is called a 'gell'; and whether a man gives his pledge by day or night, it is not proper to tender anything else for the return of it except the debt.

If there was no security for the debt originally, a surety is a proper tender to stop fasting. If there was *security*, the proper tender in lieu of the surety is a hostage, and a pledge in lieu of the hostage, and the debt itself in lieu of the pledge.

Always, when it is a woman who brings a suit, if she be a woman of chieftain grade, she gives a notice of two days with fasting; and if she be a woman of the inferior grade, she gives a notice of two days without fasting.

And when it is a man who brings the suit, if it be against a woman of chieftain grade, he serves a notice of ten days and fasts. And if it be upon a woman of the inferior grade, he serves a notice of five days without fasting.

It was just of Sen *when he adjudged* that one day should not be extended beyond two days. Honor-price does not admit of stay. The false decision of a court does not extend the one day longer.

It was just of Sen, &c., i.e. it was no injustice for Sen, son of Aigi, or for Sencha, son of Ailell, when he estimated or adjudged that the one day should not be extended beyond two days, i.e. that one day is not extended beyond the second other single day, or beyond the second single day in the other, *i.e. two days*, or beyond the other, *i.e. two days*, that is, *made by* the one day *added* or beyond the one, that is in the added part of the other, *i.e. two days*, i.e. it was the truth of nature that was estimated by him. That one day should not be extended beyond two days, i.e. for it is not at the end of three days it is right to give a pledge for it, but the pledge must be given the day on which it is taken, or the next day; i.e. if a person says that he has not the means on that day, he gives a pledge instead, and next day, if he has not procured the means, it is taken away. Honor-price does not admit of stay, i.e. the full protection given in the case of the milch-cow does not admit of a longer stay for her than a stay of one day; or for the thing which is levied for the protection of all these no longer stay is allowed than the stay of one day, i.e. for the protection of the virgin, as an exception in her behalf.

A stay of one day for all these which follow, and a notice of five

DISTRESS.

C. 2766

ocus araḋ deċmaide o uasal gradaib, ocus is ed forro aċt fileḋa, cuicthi osuidri, ocus dechmaḋ [forro], daig is e ros gaib dia ceile.

Ni aurfuiris go airechta .i. noċan fir fuirget in aireċt anaḋ isia uirri na anad naine, uair do ba go doib dia nirfuirgitis.

Ma ro gata nech do torc orcela airut, no molt no ni bes cosmail do, ocus ma do ti dam caem, bes eneċ ruice duit, erennat do tinntai isi lau sin, no ara barach, ni conriga tairis.

Is and ro airled etach fri lith, arṁ fri nith, ech fri aige, dam fri h-ar, bo fri blícht, mucc co nur, cauru co lí; toichned ri, biathad aireċ, esbuid fledi, intreb n-ėcalsa; comoruir cach ciul, tincur tigi caich, dir i mbid baile, aiel ocus caire, losat ocus criathar; foxul meich airech, cartad raite, cartad aenaig, im dingbail tascuir lir, im tuinide raitig; im corus lin, im chain n-inbir, iṁ othrus caċ ain, hi tairec a lega, ḣi tairec a bid, hi tairec a thincuir hi tairec a tige techta, im dingbail aurcuilte a reir lega; im corus duin, im corus treibe itir comorbaib, im charr inaimseraib fedna; im ċorus puirt i n-aimseraib

days *is to be given* by the inferior grades, and a notice of ten days by the chieftain grades, and the same *is served* upon them, except the poets, from whom *a notice* of five days *is required*, and *a notice* of ten days *is served* upon them, for such is *the notice* they serve on each other.

The false decision of a court does not extend, i.e. the court cannot in truth extend the stay beyond one day, for it would be an error on their part should they extend it.

If any one should take thy fatted hog, or a wether, or something similar, and if a respectable company should arrive, and that it bring a blush to thy face *not to have food for them*, he should pay it back on that same day or on the morrow, it shall not go beyond it.

It is in it (*the rule of one day's stay*) were included *distresses for* raiment for the festival day, weapons for the battle, a horse for the race, an ox for ploughing, a cow for milk, a pig with fatness, a sheep with its fleece; the withholding of his food-tribute from a king, the food-tribute of a chieftain, the deficiency of a feast, the furniture of a church; the requisites for every *kind of* music, the furniture of each person's house, the requisites for cooking, a fork and a caldron, a kneading-trough and a sieve; the taking away of a measure from the chieftain, the cleansing of roads, the cleansing of the fair-green, for taking care of parties from the sea, for the difficult removing of a vagrant; for what is right in respect of the net, for the law respecting a river, for the sick-maintenance of every person, for providing for him a physician, for providing him food, for providing him proper bed-furniture, for providing him a proper house, for guarding against the things prohibited by the physician; for what is right in respect of a fort, for what is right in respect of a house between heirs, for a car in time of carriage; for what is right in respect of the bank in time of turf-carrying, for taking care of the green,

Distress. tochuir, im dingbail faithe, im telgud mbroga, im log nenech noige, im duilchine, im fobrithe, im orartain, im airnisi trair, im airnisi gobann, im chaire tigi gniad, im scabul caċ raiṫe, im chomm, im stuagach, im folderb, im cach lestar nad cumsanad, im secht seotu tige airech, im chorus echa, im mes, im focenn, im fid, im ocbail droichitt, im sabra mil moir do chobraind, im boin forsuidethar carruḃ im biathaḃ dunaid; im corus cimeda, im gaire ndruiṫ, im gaire mire, ar dofet a cert certaib; im gaire n-athar, im gaire mathar, im ṫairec ar cend nadma do liud fiadnaise, im chobair do fuidir cach tair etechtu; im scin, im scadarcc, im essrechta maccru, im telcud mbroga, im srian, im all, im adastor, im biaill, im fidbae, im lomain tige gniad, im chroman tige bantrebthaige, im saball i n-aimsir echa, im ithlaind i cuitib, im ocht mbullu ara fognat muillond; torur, tuinide, tir linde, liae, mol, indeoin, herinntiu, oircel, milaire, cur comla—ar dligid cumalae a comet; im dingbail mic do chich, im dingbail mic di chru, im dingbail mic di mir, di declaim, di buidir, di claim, di chaich, di daill, di anbobracht, di baclaim, di dasa-

DISTRESS.

for removing to the houses, for the honor-price of a virgin, for wages, for shaving, for the blessing, for the tools of a carpenter, for the tools of a smith, for the caldron of the house of the farmer, for the great caldron of each quarter, for the churn, for the pitcher, for the cup, for every vessel which is not stationary, for the seven valuable articles of the house of the chieftain; for what is right respecting corn, for fruit, for ripe corn, for a wood, for erecting a bridge, for the distribution of the bones of a whale, for a cow which the champions provide for the victualling of a fort; for the duties *in respect* of a captive, for maintaining a fool, for maintaining a madwoman, for her rights precede *all* rights; for maintaining fathers, for maintaining mothers, for bringing a person to supply evidence respecting a contract, for assisting the 'fuidhir' against every injustice; for a knife, for a reflector, for the toys of children, for removing to the houses, for a bridle, for reins, for a halter, for a hatchet, for a billhook, for the rope of the house of the farmer, for the hook of a widow's house, for a barn in the time of harvest, for a haggard in shares, for the eight parts which constitute the mill: the spring, the mill-race, the land of the pond, the stone, the shaft, the supporting stone, the shaftstone, the paddle-wheel, the axis, the hopper ('cup comla') *so called* because *originally* the bond-maid was bound to mind it; for taking care of a son from the breast, for taking care of a son after a death, for taking care of a son from a mad woman, from a diseased woman, from a deaf woman, from the lepress, from a near-sighted woman, from a blind woman, from an emaciated woman, from a lame-handed woman, from a lunatic; for a boat which

DISTRESS. chtaig; im ethur bis oc imorcor a puirt i port, im fichill tigi airech, im salund tigi briugaiḋ, im glas cona allmuire, im chloc fo cain ceṫra, im chomar, im chomaithches, im chomleptha comuithech, im laind, im lainnin, im chaindelbra tige caich, im treset tigi srotha; im tharb for slabra, im echcullach for eochu, im mucullach for mucu, im reithi for caerchu, im choin for a mbi ottrach, im con buachaill cacha cethra, im oirce, im archoin, im arrchocaid techta.

Athgabail aile itir uin ocus treise ros midir Sencha i rechtaib aicnid im caċh mbandte.

Is and ro airled, .i. is ann ro airleḋ, no ro heralaideḋ i ndligeḋ na haine, no is in focal is senchus iar na scandrad i ndligeḋaib. Etach fri lith, .i. cumtachta, .i. aenaig is in errach, .i. no lit sollaman; is and atait na ceiṫri nesaim air. Arm fri nith, .i. debṫa, .i. no fri comrac. Ech fri aige, .i. i n-aimsir imrime, .i. fri hindsaig aenaig; is ann atait na ceiṫri nesaim air. Dam fri har, .i. in-aimsir trebṫa is i n-errach 7rl. Bo fri blicht, .i. i n-aimsir laċṫa isin tsamraḋ; is ann atait na ceiṫrí nesaim uirri. Mucc co nur, .i. co meiṫe uirre a n-aímsir a marbṫa, no cua na nur. Caura co li, .i. co lai a olla a n-aimsir a lomarta, .i. co n-olaind Toichneḋ ri .i. im a biad nairdbiḋe, .i. biad sechta feile na rig, no biaḋ flatha cetgiallna, .i. in brathair nod biaṫa, ocus is anaḋ naine. Biathaḋ airech, .i. na ngrad flaṫa, doneoch is flaṫ cetgiallna, ar aine, .i. faenan cuma, .i. o ceilib na n-aireċ, .i. braṫair nod biathar la laili ocus is anad uine uime, ocus araḋ decmaide dia fuiglither fris. Esbuid fledi, .i. mad esbadach ni do fleid ceilsine flatha cetgiallna beos ar aine, .i. ni do biud na fleide do gait. Intreb n-ecalsa, .i. ndentar oiffrenn cach dia, sech a ndentar caċ dia, .i. comopair in aiffrind i n-aimsir oiffrinn, is ann atait na ceitri nesaim air. Comopuir cach cuil, .i. crand glesta i n-aimsir airfitid 7rl. no teta. Tincur tigi caich, .i. do brecanaib ocus do cerċaillib. Tincur .i. taeb ecor. Dir i mbid baile, .i. baile in bi erlaim, .i. in ni is dir is in

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[1] *Bacon-making.*—In a Glossary in C. 1459 the word cuaḋ is explained to mean flesh, and the text and gloss above given quoted as authority cuaḋ .i. feoil, ocus deismirect air "muc co nuir .i. a n-aimsir cuaḋ." Cuaḋ also means winter, *vide* p. 129, n. 3.

DISTRESS.

ferries from bank to bank, for the chess-board of the house of a chieftain, for the salt of the house of the Brewy, for a lock *for securing* things from across the sea, for a bell from the necks of cattle, for tillage in common, for herding in common, for the common bed of neighbours, for a griddle, for the griddle-slice, for the branch-light of each person's house, for the blower of a chief's house; for keeping a bull for cows, for a stallion for mares, for a boar for sows, for a ram for ewes, for a hound of the dunghill, for the watch-dog for every kind of cattle, for a lap-dog, for a watch-dog, for the lawful hunting hound.

Sencha, *guided* by the law of nature, fixed the distress at two days, which is between one and three days, for every female possession.

It is in it were included, i.e. in it were included or mentioned, i.e. in the law of one day, or under the name of the Senchus after being divided into sections. **Raiment for the festival day**, i.e. ornamented, i.e. *the dress* for a fair in the Spring, i.e. or for a solemn festival; it is then the four necessities attach to it. **Weapons for the battle**, i.e. for an engagement, i.e. for a combat. **A horse for the race**, i.e. in the time of races, i.e. to go to a fair; it is then the four necessities attach to it. **An ox for ploughing**, i.e. in the time of ploughing in the Spring, &c. **A cow for milk**, i.e. in the time of milk in the Summer; it is then the four necessities attach to it. **A pig with fatness**, i.e. with fat upon it, at the time of its being killed, i.e. at the time of meat-saving or bacon-making.[1] **A sheep with its fleece**, i.e. with its fleece of wool in the time of shearing, i.e. with its wool. **The withholding of his food-tribute from a king**, i.e. his allotted food-tribute, i.e. the entertainment of the king for one night; or the food-tribute of the chief of first claim, i.e. one brother supplied the food, and there is a stay of one day upon the distress for it. **The food-tribute of a chieftain**, i.e. of the chieftain grades, of such as are chiefs of first claim, it has a stay of one day, i.e. in the same way, i.e. by the tenants of the chiefs, i.e. one brother paid it for another, and there is a stay of one day respecting it, and a notice of ten days if judgment be passed upon it. **The deficiency of a feast**, i.e. if any portion of the feast due to the chief of first claim be deficient, it also has a stay of one day, i.e. the part of the food of the feast which is deficient. **The furniture of a church**, i.e. in which mass is celebrated every day, *or* though it be not celebrated every day, i.e. the requisites for the mass at the time of the mass have the four necessities attached to them. **The requisites for every *kind of* music**, i.e. the harp-comb in the time of music, &c.; or the strings. **The furniture of each person's**

mbiad for ambid bail re ḃiad feċta feile, no re biad cuirr no cundarta, .i. araithib ata, .i. bal na gaile oc abroċ. Aiel ocus caire, .i. nesam iat i n-aimsir gnimraḋ, ocus anaḋ naine ar an athgabail gabur umpu. Losat ocus criathar, .i. in tan resar a les beos, .i. faenan cuma beos. Foxul meich airech, .i. miach do na tri miachaib on aireċ, ar aine dlegar a tiaċtain, .i. miach bracha 7rl, no air met toṁais. Cartad raite, .i. róṫ, .i. i n-aimsir cua ocus aenaig, .i. an-aimsir cuae no aimsir coċta a ndrisi ocus a ndraigne do beim dib. Cartad aena, .i. fri bruinde aige, .i. aithgin ngnima, ro leic in brathair ar a ceili, ocus in brathair gabus athgabail da ceile ann.

Im dingbail tascuir lir, .i. biathad na loingsech, .i. no aire in puirt na tora tascur don lir; no a comaire iár tiaċtain, .i. biathaḋ na murċuirṫi, .i. tauscair, .i. fer puirt gabus im tuideċt do comrainn na bairci no ima comet; no fer puirt biadtus luċt na bairci, uair is la tir fris a fuiditer dlegár a to.x.aiḋe, a nidnaide, a mbiadhad, a taireċtaib; no fer fine ro biatustar dona ar cend a ceili ann sin, ocus aithgin a bid ar aire do.

Tar muir tancatar na daine so, ocus nihed tancatar na
C. 791. daine tiss. [Siche raet do cuiredar hi ṫracht maru co tuaith,
im luchtlag do doinib, no mil mar, dlegar do tuaiṫ huile a
dingbail din purt, .i. tet aige fine as a tir i mbi co rig tuatha,
ocus troscaid aire. Ascongair side don tuaiṫ no gaibaid an
athgabail, ocus dingaib lin uile iarum.]

Im tuinide raitig, .i. im in tenn uide beiris as in ti dana tech in rot. Arad naen lae air, no bet ina coimiteċt re re naen lae, no co hor crichi ocus dorn ina brollaċ. Im corus lin .i. a cuit do lin coit-

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[1] *Boiling.*—In C, 790, various conjectural explanations are given of "Dire mbithbaile." It is stated first, that it is a name for the cauldron, because of the 'baile,' fury of the steam which rises from its edges on the fire. It is added that it may have been applied to the larder in which is good fare for preventing the blush of honorable shame, or that 'baile' is applied in the case of a house in which a king's food is being prepared, and that his 'dire'-fine is due for anything committed in the house until the food is prepared and consumed; or 'baile' is the name of a wooden goad or spear, or it is the name of the poet.

[2] *Cleansing of the roads.*—It is stated in Cormac's Glossary under the word Ror that there are several kinds of roads or ways from the 'sed,' which it explains as *semita unius animalis*, up to the '*bothar*' or great high road; that all the neighbours in a territory who frequent the 'urscur' which is fronting the seats of kings, are bound to keep it clean; that there are three cleanings of each kind of road and three periods at which they are cleaned, i.e. the time of horse-races, the time of winter, the time of war, that they are cleared of brushwood, of water, and of weeds.

house, i.e. of plaids and bolsters. 'Tincur,' i.e. furniture. The requisites for cooking, i.e. the place of the prepared food, i.e. what is due for the food which is required for the night's entertainment, or the food of bargain and contract, i.e. which is paid for rent; i.e. *it is so called from the* fury or steaming *of it* when boiling.[1] A fork and a caldron, i.e. they are necessaries at the time of work, and there is a stay of one day upon the distress which is taken for them. A kneading trough and a sieve, i.e. when they are required; they are similar *to the last mentioned.* The taking away of a measure from the chieftain, i.e. a measure of the three measures from the chief; in one day it is right to have it forthcoming, i.e. a measure of malt, &c. Or *it is the name of* scales for measuring. The cleansing of roads,[2] i.e. of the ways, i.e. in the time of winter[3] and of a fair, i.e. in time of war their brambles and blackthorns to be cut away. The cleansing of the fair-green,[4] i.e. immediately before the holding of the fair, i.e. if one brother has left the work to be done by another he must give restitution, and the brother who did the work is here to take distress from the other.

For taking care of parties from the sea, i.e. the feeding of the mariners, i.e. or the watching of the port that no party should come from the sea *to plunder;* or the watching of them after arriving, i.e. the feeding of the foreigner, i.e. of a party of them, i.e. the owner of the port proceeds to divide or to preserve the vessel *as the case may be;* or the owner of the port feeds the crew of the vessel, for the district on whose *shore* it is cast is bound to keep, protect, feed, make provision for such parties; or it may be one of the tribe who feeds them for another in this instance, and he gets restitution of the food in one day.

It is across the sea these people have come, and it is not so the persons mentioned below. Whatever thing is cast ashore in a territory, whether a crew of shipwrecked people, or a whale, the whole territory is bound to save it from the strand, i.e. the head of the family in whose land it is, goes to the king of the territory and fasts upon him. He (*the king*) gives notice to the territory that he will take distress, and then they (the whole party) come to save it.

For the difficult removing of a vagrant, i.e. for the difficult journey ('tenn uide') which removes the person who has no habitation but the road. A notice of one day is to be served on him, or *he is* to be in his company for the space of one day, or to *accompany him to* the mearing of the territory holding him

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[3] *Winter.*—In C. 1459 it is stated that 'cuadh' means winter, as, cartaḋ raiti .i. na rót .i. a ndresa ocus a ndraigne do béim diḃ a n-aimsir ċuaḋ, i.e. to clean the ways, i.e. the roads, i.e. their brambles and their blackthorns to be cut away in the time of winter. 'Cuadh' also means flesh, *vide* p. 126, n. 1.

[4] *Fair-green.*—In C. 790, cartad oenaig is explained by .i. a n-aimsir cluichi, i.e. in time of sports. This alluded to the various games or amusements which the ancient Irish carried on or celebrated at their public fairs, such as the fair of Tailtin, the fair of Aonach Cholmain, or Magh Life, &c.

Distress. cenn na fine, .i. nesam he i naimsir gnimraiḋ, .i. in brathair ro leic a cuit ar a ceile de, .i. uisci no eisc itir comorbaib. Im chain nimbir, .i. i ni cuirther a hinn in uisci ar inn in bera, in tiasc; no is im a denam gabur, no in cora coitcend na fine; ocus is nesam in tiasc; ocus in brathair ro leic a cuiṫ ar a ceile de. Im othrus caċ ain, .i. imm adfoirichin uair othrusa dligis caċ aen duine, dfir mama mod, ocus ocaib toca, ocus do biud ocus do liag. Ni tairec a lega, .i. amuil dliges. Ni tairec a bid, .i. ar aine.

Cid fo dera anad naine ar in athgabail gabur im biad ocus im lind sund, ocus se aca rad is in duil, "Dia ferthar fuil ferr co tora," ⁊rl.? Re dliġeḋ tainic in duine tall, ocus is sed dlegar a tabairt fo cetoir, na tecma fogail don fir uithir; sund imurro in follugaḋ fuil and, ocus ni tainic re dliġeḋ fo cetoir, ocus anaḋ amail cach nesum for in athgabail gabur im a biad ocus im liag; ocus i cen beis a athgabail for anad, smacht metha uithir uad.

Ni tairec a thincuir .i. do brecanaib ocus cercaille .i. lepaid cotechta. Ni tairec a tige techta, .i. nar ap tech salaċ semdelleċ; no narp aen do na tri tegdaisi, .i. ceitri dorais ass, conacadar in fer siric for cach leth, ocus uisci tar a lar. Im dingbail aurcuilte a reir leġai .i. ar na ro cuilli in lobur, .i. mna ocus coin .i. na lecter fair i tech, druiċ na cainti. .i. biada urcuillti, ocus duine naċ cunntabartach bais he, ocus ar áine beos.

Dia n-urfocra in liag islan do. Muna urfocra is fiachach, .i. dairt, ocus a rainnside inde, itir fer na fuaċtana ocus fer na fola. No dono is fer na fuaċtana icus in dairt fri fer na fola iar nurfocra do liag, ocus gabar iar fath a trian do liag.

Im corus duin, .i. a cuit isin dun coitcend na fine; ar aine beos, ocus in brathair beos. Duin, .i. do denam .i. coitcenn andis. Im corus treibe itir comorbaib, .i. a cuit don tig do denum, .i. in treb coitcenn. In bratair geber da ceili, ⁊rl. Im churr i n-aim-

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[1] *Substitute*, i.e. the man who does his work while he is sick.

[2] *Duil.*—This means a law book, and some particular law book is here referred to possibly the Duil Roscadh.

DISTRESS.

by the collar. For what is right in respect of the net, i.e. his share of the common net of the tribe, i.e. it is a necessity in time of work, i.e. one brother left his share *of the work* on the other, i.e. water or fish between heirs. For the law respecting a river ('ninbir'), i.e. the thing which is brought from the surface of the water ('ar inn in bera') on the top of the spear, *i.e.* the fish; or it is for the making of *the fishery the distress* is taken, or the common fishing weir of the tribe *is here referred to;* and the fish is a necessity; and it was one brother that left his share *of the work* upon the other. For the sick maintenance of every person, i.e. for the goodly relief in sickness which every one is entitled to, *viz.*, the substitute[1] and a man to attend him, as well as food and a physician. For providing for him a physician, i.e. as he is bound to do. For providing him food, i.e. *the distress* has a stay of one day.

What is the reason that it is a stay of one day that is upon the distress which is taken for food and drink here, whereas it is said in the Duil[2]: "If blood be shed it is better he should come," &c.? The person above mentioned had submitted to law, and he is bound to take *charge* of him at once, that no injury may happen to the sick man; but in this case there is neglect, and he did not submit to law at once, and there is a stay as *in the case of* every necessity on the distress which is taken for his food and the physician; and while the distress is on stay, 'smacht'-fine for failure of *maintaining* the sick is *recoverable* from him.

For providing him proper bed furniture, i.e. plaids and bolsters, i.e. a suitable bed. For providing him a proper house, i.e. that it be not a dirty snail-besmeared house; or that it be not one of the three inferior houses, i.e. *that there be* four doors out of it, that the sick man may be seen from every side, and water *must run* across the middle of it. For guarding against the things prohibited by the physician, i.e. that the sick man may not be injured, i.e. by women or dogs, i.e. that fools or female scolds be not let into the house to him, i.e. *or that he may not be injured* by forbidden food: and he is a person whose death is not probable, and *the stay is* one day also.

If the physician has given notice he is safe. If he has not given notice he is subject to fine, i.e. *he is fined* a young heifer ('dairt'), and this is divided in two, between the aggressor and the wounded man. Or, it is the aggressor that pays the heifer to the wounded man if notice has been given by the physician, who, for his skill, receives one-third *of the fine.*

For what is right in respect of a fort, i.e. his share in the common fort of the tribe; the stay is one day also, and one brother also. Of a fort, i.e. for the erecting of it, i.e. both (*the share and the erecting*) are common. For what is right in respect of a house between heirs, i.e. for erecting his share of the house, i.e. of the common residence. One brother takes *distress* from the

DISTRESS. seraib fedna, .i. nesam he i n-aimsir fedna isin fogmar, no in caċ aimsir. Im ċorus puirt i naimseraib tochuir, .i. moin coitcend hi, .i. a tocur don tig ocus hi tirim, .i. im coirseir, seis coir in ni curthar as in purt monad, in moin cruaid [is in re suthain a tochuirtur.] O'D. 61.

Nesam hi ocus a gabail a ċota do buain di atathar don duine no co [nfagabar hí nó co] ngaba athgabail impi; ocus anad naine uirre; uair noċa ba nesam iartain in moin mani bentar hi ina haimsir coir; no is moin tirim hi cena in aimsir a caiṫme, ocus gait ro gatad hi; no is a n-dlestenus dlegar, ocus noca nfagabur hi no co ngabar athgabail impi, ocus anad naine fuirre.

Im dingbail faithe, .i. don faithce feoir no arba .i. do na gortaib imach i mbelltaine, no dul ó faiṫċi in senlis for airgi, .i. im dingbail na nindili ocus na muindtiri as an faitce asar senbaile. Im telgud mbroga, .i. im telguin in brog feoir don senbaili im Samain. Im log nenech noige, .i. sical ocus coibci o fir, .i. o fir uodein, .i. ar essceptus don oig ocus don cetmuintir [.i. in inuclund dliġus in oig ina saruġa.] Im duilchine, .i. dechmad cacha dula a duilcine im biud ocus im linn. Im fobriche, .i. log berrṫa, .i. im in raṫ fubaide, im in imboim berrṫa, .i. sruban, oċtmaḋ bairgine, ocus comfat eim na sceine do saill, ocus comleṫat a cuil do tuind [air]. O'D. 61.

O'D. 61. [Detbir eturruḋ sin ocus in buim sceota] .i. mir do carna italla iarn na scene di cach leṫ ina sesam ocus fodaloing; ocus lan bel in demes tarsna ind aisle itir tiget ocus leṫet.

Im opartain, .i. fonot gebi'mu tabartain, .i. seċtmaḋ lanbiata in graid na derna in bendachaḋ na h-aicdi at connairc, gabar isin apartain. Smaċt fuirmi ċindteċ sin ar [a h-] aigid fein, ce tainic foġail de cen co tainic fogail de; ocus anad naine ar in athgabail gabar uime munar tincad cen a icc no cur gabad athgabail uime.

Im airnisi srair, .i. nesum iat, ocus anaḋ nesaim fosro. Im chaire tigi gniad, .i. imin chaire bis i tig in fir gnimaig no

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[1] *Scissors.*—The knife and the scissors were fixed measures.

[2] *Breadth.*—The piece of meat referred to was a solid square portion, each side of which was equal to the length of the blade of a knife, which was a sort of legal measure. In C., 792, it is stated that this piece of meat was cut out of the haunch.

[3] *The blessing.*—It was customary for workmen, on completing any work, and delivering it to their employer, to give it their blessing. This was the 'abarta,' and if this blessing was omitted, the workman was subject to a fine, or loss of a portion of his fee, equal to a seventh part of his allowance of food while employed;

other, &c. For a car in time of carriage, i.e. it is a necessity in the time of carriage in Autumn, or in any season. For what is right in respect of the bank in time of turf-carrying, i.e. this is common turf, i.e. to carry it to the house when it is dry, i.e. for the right law, or right rule respecting what is taken from the turf-bank, *i.e.* the hard turf in the proper time at which it is carried.

It is a necessity then, and it is seeking for his share for cutting it the person is in this case, and he does not obtain it until he distrains for it; and there is one day's stay upon it, for the turf is not a necessity if it be not cut in its proper time. Or, *indeed, the case* here is that of dry turf at the time of its being consumed, and it was stolen it was; or, it was legitimately due, and it is not obtained until distress is taken for it, and there is a stay of one day upon it.

For taking care of the green, i.e. the field of grass or corn, i.e. *to keep the cattle* from the fields when *going* out in May; or in going from the green of the old *winter* residence to a *summer* pasture *in the mountains*, i.e. to keep the cattle and the people out of the green in removing from the old *winter* residence. For removing to the houses, i.e. for removing to the hayloft belonging to the old *winter* residence at Allhallow-tide. For the honor-price of a virgin, i.e. a shekel and a marriage gift from the man, i.e. her own man, for there is an exception in the case of the virgin and the first wife, i.e. the honor price which is due to the virgin for violating her. For wages, i.e. the tenth part of every article is the price *for manufacturing it*, together with food and drink. For shaving, i.e. the price of shaving, i.e. for the wages of shaving, *i.e.* for the shaving morsel, i.e. a thin cake, the eighth part of a griddle of bread, and the length of the haft of a knife, of bacon, and the breadth of its back of the skin upon it.

There is a difference between this and the 'buim-sceota,' i.e. a *square* bit of flesh meat in which the blade of the knife would fit on every side and be supported; and the full of the mouth of the scissors[1] is the bulk of the joint in thickness and in breadth.[2]

For the blessing,[3] i.e. whilst he is giving it, i.e. the seventh part of the full allowance of food of the person who has neglected the benediction of the work which he has seen, is obtained for *not giving* the blessing. There is a fixed 'eric'-fine laid down for it, whether injury has come of it or has not come of it; and there is a stay of one day upon the distress which is taken respecting it, *i.e.* if it had not been attended to and paid for before the taking of the distress.

For the tools of a carpenter, i.e. they are a necessity, and the stay of a necessity is upon them. The caldron of the house of the farmer,

the food to which a workman was entitled being settled by the law in proportion to the rank of the art or trade which he professed. And it would appear that the first person who saw it finished and neglected the blessing was also fined.

DISTRESS.
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gniṫṫig, .i. in bruigaiḋ. Im scabul caċ raite, .i. in scabel oll bis caċ raite, in taigen belletan, .i. i recar ales. Im chomm, .i. ima cuairt, .i. im belcumang, .i. in muide. Im stuagach, .i. cilorn, .i. bis ocus an stuag as a taib, no in milan duirn, no in metair duirn, Im foloerb, .i. bis ocus in foil as a taib, in cua cluic. Im cach lestar, .i. do minlestraib. Nad cumsanad, .i. na comanad no na comṫairisend. Im seċt seotu tige airech, .i. graiḋ flata .i. a n-aimsir na sechnaiter:—

"Seċta seotu aireċ eraim narg,
Fo gnait eneċlnaib learg,
Caire, dabaċ, escra, ian,
Arathain ech-srian no delg."

Im chorus etha, .i. med do cruaiche, .i. im lesugad ind arba. Im foċenn, .i. foe a cenn in tarbur araid, no cid hé in focenḋ isima ime, ocus ima gortglanad ro gabaḋ in athgabail, .i. fo di don deis a ceñd fuiṫi, ocus si arad.

Cid fo dera in athgabail gabur imin focend do biṫ for aein, ocus conad meiċ, no fiach duine caiṫe fil and? Ise in faṫ fodera aca imilleḋ atathar and, ocus is nesain nemlecun a milliti.

Im fid, .i. fid desid ar dun. Cumad aithgin feda desid ar dun i tir bun ocus gablaiḃ ocus a craebaib for ain, ocus a diri for treisi. Aithgin feda comaiṫċesa sic for treisi, ocus a dire for cuicti. Aiṫgin cach feda o taircell co diraind ocus in diraind for cuicti, ocus a dire for deċmaiḋ. Im ócbail droichitt, .i. cid cloch droiċit, .i. im dul i sin fid do berar do tocbail droichit coitcind na fine; aithgin ngnima ro leic in brathair ar a ceile; ar aine beos, .i. im beim adbar droichit, i tir braiṫrib, ocus fid nemed; ocus is ama beim.

Im fabra mil moir do chobraind, .i. nesam he and sin re denam cul criathar ocus clar sadall de. Nesam re rainn sin, cin cop nesam air fein, .i. do dénam circall de in baile ina bi fid. Is aire is for uini. Im boin forsuidethar carrud, .i. meit, .i. bo caċa orba tara cuingella cend, .i. imin mboin fosaiges no foṫaiges carra no cairit loċta na tuaiṫi cin teiċid do lecun doib, .i. bo marta, .i. bo biata O'D. 63. na flata sin in tan bis oc denam [cánu ocus] cairdi tar a cenn; ocus in brathair ro leic a cuit ar a ceile di ann, ocus anad naine ar in athgabail gebtar impe.

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[1] *Pitcher* ('Cilorn')—This word is quoted by Zeuss, *Grammatica Celtica*, vol. i., p. 17, as a gloss. to the Latin *urceus*,

DISTRESS.

i.e. for the caldron which is in the house of the man of work or business, i.e. the Brewy. For the great caldron of each quarter, i.e. the great 'scabel' which is *used for the preparation of feasts* every quarter of a year, *i.e.* the wide-mouthed caldron, i.e. in which it is required. For the churn, i.e. the round one, i.e. the narrow-mouthed, i.e. the 'muidhe'-churn. For the pitcher,[1] i.e. the 'cilorn,' i.e. the *vessel* which has a circular handle out of its side, or the hand-can, or the hand-'mether.' For the cup, i.e. which has the handle out of its side, *i.e.* the bell-shaped cup. For every vessel, i.e. of small vessels. Which is not stationary, i.e. which is not fixed, or not immovable. For the seven valuable articles of the house of the chieftain, i.e. of the chieftain grade, i.e. at the time that they are not refused.

"The seven valuables of the chief of noble bounty,
Who exercises hospitality in various ways—
A caldron, vat, goblet, mug,
Reins, horse-bridle, and pin."

For what is right respecting corn, i.e. the size of the rick, i.e. for preserving the corn. Ripe corn ('focend'), i.e. the ripe corn is 'foe-a-cenn,' *i.e.* its head *hanging* down, or it is called 'focend,' for this reason; and it was for weeding it the distress was taken, i.e. the ear is in a two-fold condition, its head hangs down, and it is ripe.

What is the reason that the distress which is taken respecting the ripe corn has a stay of one day, and that it is not "the measures," or fine for man-trespass, that is imposed for it? The reason is, that it is being damaged in this instance, and the prevention of damage to it is a necessity.

For a wood, i.e. the sacred wood at the fort. There is restitution of the sacred wood at the fort, of trunk and arms and branches in one day, and 'dire'-fine in three days. There is restitution for the common wood in three days, and 'dire'-fine in five days. There is restitution of every wood from the outer limit to the mountain and in the mountain in five days, and the 'dire'-fine in ten days. For erecting a bridge, i.e. whether it be a stone-bridge *or a wooden bridge*, i.e. to go into the wood for timber to build the common bridge of the tribe; there is restitution for the work which one brother has left upon the other; a stay of one day also, i.e. respecting the cutting of the materials for a bridge, between brothers, and *in* a holy wood; and it was for cutting it *the distress was taken*.

For the distribution of the bones of a whale, i.e. this is an article of necessity for the making of the backs of sieves and saddle trees. It is a necessity for distribution, though it is not so in itself, i.e. to make hoops of it in the town where there is no timber. This is the reason that *it has a stay of* one day. For a cow which the champions provide, i.e. a fat *cow*, i.e. a cow *for the chief* for every district over which he exercises chieftainship, i.e. for the cow which is provided or procured by the champions or bailiffs of the people of the territory without allowing them to evade it, i.e. a fat beef, i.e. a cow to feed the chief during the time that he is making laws and interterritorial regulations for them; and one brother allowed his share of it to fall on the other, and there is one day's stay upon the distress which is taken for it.

DISTRESS Orub e rig co sloiged for ur crice, tiumnaigther uad co tuaiṫ co ructar boin gabala dia fuirriu, .i. bo cacha haicme, ocus gaibter athgabail ar in ti na comcreca in mboin sin:—

"Cia bet din carru isin tuaith
Oc breṫ i merge re sluag,
Is astaḋ doib in aiḋċi sin,
Dia mberther bo caċ aicme do rig."

Bes dono bid aen fer dib o mberar in bo sin tar cend lina O'D. 63. uile. Cong mat side din in boin sin dosum [nama.] Mat coirig cobaiḋ; in cen bes coir dib cid aenar, ni raġa aċt aithgin nama fair; in ti imurro dia toibgitur athġabail, assire boin ocus aiṫgin, ocus log enech in ti ro ic boin fris ind rig.

Im biathad dunaid, .i. combiathaḋ in loċta bis is in dunaḋ re iaṫ re or coicrichi; ar aine beos, .i. fer cach orba ocus a mbiathad huadaib uile; no is flaiṫ is ecen do biathad and, ocus in brathair dod mbeir a mbiad is e ros gaib, .i. aċt is mach berar on, .i. brathair gebus dia raile im aitġin a biḋ. Im corus cimeda, .i. cimid coitcenn, .i. a comaire ocus a combiathad. Im gaire n-druiṫ, .i. co rath .i. nesam in biad ocus in tetach ro caithfithea riu. Im gaire n-druith, im gaire mire, .i. ben mer, .i. gin rath.

.i. Smacht neimdenma gaire gaċ oig gaċa tresi co ruici cuic trisi dec, ocus nocon fuil ferann gus na hocaib sund; ocus dia mbed, comad cuiced bud esbadach don smaċt; no ce roib, cin co roib ferond, cumad he sin a smaċt. An ti dianid nesa ingair ni deoin toicheḋ fair impi; aċt o obus fein gaire, in smaċt uad, ocus ní icann in tinbleogon is neso tar a cend cin co tairaith e fein co ro leici fein eloḋ, ocus icad iartain. Cuic ba smaċt nemdenma gaire in druiṫ co n-orbo ocus co n-obloireċt, is aire is bec in smaċt. Deiċ mbai smaċt nemdenma gaire caċ mire,

DISTRESS.

That is, when the king is on the frontier of a territory with a host, he despatches an order to the people that a cow be taken and brought to him by them, i.e. a cow from every tribe, and whosoever does not pay that cow is distrained :—

"If there be champions in the territory
To collect cattle for a host,
They may rest for that night,
If they have brought a cow from each tribe to the king."

Now, the custom is, that this cow is taken from some one man of them for the whole number. They make good that cow to him only. *This is the case* if it be a proper apportionment *they make;* the person among them who, though alone, *offers* what is just, is liable to restitution only; but the person from whom the distress is taken shall pay a cow and restitution, and the honor-price of the person who supplied the cow to the king.

For the victualling of a fort, i.e. the feeding of the people who are in the fort to fortify it at the boundary of *another* territory; *there is* a stay of one day also, i.e. a man out of every holding, and they are fed by all; or it is the chief that must be fed in this instance, and the brother that supplies the food is he that takes it, *i.e. the distress*, i.e. but it is out it is taken, i.e. one brother takes it from the other as restitution for the food. **For the duties *in respect* of a captive**, i.e. the common captive, i.e. to guard and feed him. **For maintaining a fool**, i.e., one that can do work, i.e. the food and the clothing which are used by him are articles of necessity. **For maintaining a fool. For maintaining a madwoman**, i.e. an insane woman, i.e. who can do no work.

That is, there is 'smacht'-fine for neglecting to provide for the maintenance of every child for every three days as far as fifteen times three days; and the children have not land in this case; but should they have *land*, the fifth part of the 'smacht'-fine shall be deducted; or, whether they have or have not land, this shall be the 'smacht'-fine. He who is primarily bound to supply the maintenance does not consent to be sued for it; but after he has refused the maintenance, he must pay the fine, and the nearest kinsman shall not pay for him (though he himself may not have been apprehended) until he absconds, but he shall pay it afterwards. Five cows is the fine for neglecting to provide for the maintenance of the fool who has land, and power of amusing, *and his having these* is the cause of the smallness of the fine. Ten cows is the fine for neglecting to provide for the maintenance of every madwoman; and the reason that the

DISTRESS. is aire is mo smaċt ina smaċt in druṫ, ar ni hairfidig in mer, ocus ni bi ferann aici. Muine roib orbo, no obloireċt ac in druṫ is commor smaċt a gaire risin mer cin raṫ.

Noi mbai deṫbir i tir in sen fine ocus in cunntabartach airi. Deiċ mbliaḋna ocus ceiṫri fichit don tsen fine, ocus cuic fichit bliaḋain don cunntabartach airi, no is iars na deiċ mbliadnaib oċtmoḋat.

Cumal oċt mba smaċt nemdenam gaire gaċ sen fine oca mbi ferann iars na hoċt mbliadnaib oċtmoḋat. Gaċ cunntabartach airi iars na deiċ mbliadnaib oċtmoḋat, rachaiḋ a ferand o fine na denann in gaire do anfine do ne in gaire. Gach sen fine ocus caċ cunntabartach airi cin orpa, is cumal deiċ set smaċt nemdenma na gairi; ocus iar cetfaiḋ orbo ocus obloireċt acon sin fine; ocus dia mbetis andis aigi, is cuic bai smaċt nemdenma an gaire; muna be imurro is oċt mba smaċt nemdenma an gaire.

Ar do fét a cert certaib, .i. is remteċtaigi lium airneis da nimfulang sin na dimfulang a mathar ocus a n-athar, ocus taisce do gena imfulang a mathar, ocus a athar, .i. a fuil for ain, .i. a fulang. Certaib, .i. gleithe ria cach. Im gaire nathar, .i. bráthair geibes dia raile. Im ṫairiuc ar cend naḋma do liud fiadnaise, .i. im taireċtain na fiadnaise ar cenn nascaire do dil a fiadnaise, ocus fiadnaise set aine ro gab do laim, .i. gaibther fris sund. In feichem gaibes do fiadnaisi co nderna a fiaḋnaise lais; no dano is fechem gaibis do naḋmaim do teċt lais do tobach ind naḋma ro nasc. Im chobair do fuidir, .i. im n-athgabail don tigerna muna ti do cobair na fodairi do berar i coitsochta co hindligteċ, .i. fuidir coitcend na fine, ocus in brathair geibes a chuit da celi. Im scin, .i. tairget scena feis, .i. nesam i do gres, .i. atait na ceiṫri nesam uirri. Im scadarcc, .i. in scatan, .i. in fer, .i. i naimsir dechsa scath as. Im essrechta maccru, .i. anaiṫgin, ar ain, .i. na hi ro uairi gatus

C. 793. sirg dona macaib beca, .i. camana, ocus liatroiti, ocus luboca act [no oirce] no cait, uair ar treisi aiṫgin na cat. Im telcud mbroga, .i. im telcun in broga feoir, .i. di tir focraice no ona, .i. don tsenbaili im Samain. Im srian, .i. in taen srietach. Im all, .i. uilliti he in da sreiṫ do bet air, .i. uilliu indaraill, fri heochu na carpat no bid.

Im adastor, .i. iadustar arais ind eich, no tar or moingi inn eich, .i. cenn, .i. iadustar tor, .i. cenn. Im biaill, .i. bis ina ail ina

DISTRESS.

fine is greater than that of the fool is, for the madwoman is not a minstrel, and has not land. If the fool has not land, or *has not* power of amusing, the fine for neglecting to provide for his maintenance is equal to that of the madwoman who can do no work.

Nine cows is the difference between the senior of the family and the man of unknown age. Four score and ten years is the age of the senior of the family, and five score years is the *supposed* age of the man of unknown age, or it is after fourscore and ten years, *he is so called.*

A 'cumhal' of eight cows is the fine for neglecting to maintain any family senior who has land after his eighty-eighth year. *As to* each man of unknown age after his ninetieth year, his land shall pass from the family who have not maintained him to an extern family who have maintained him. *As to* every senior of a family and man of unknown age without land, a 'cumhal' of ten 'seds' is the fine for not maintaining him; and *it is assumed* that the senior of the family *in this case* has land and the power of amusing; should he have both, the fine for not maintaining him is five cows; but if he has them not, the fine for not maintaining him is eight cows.

For her rights precede *all* rights, i.e. I deem it right to treat of her support before the support of her mother and her father, though the support of her mother and her father is attended to sooner, i.e. it has a stay of one day, i.e. her maintenance. **All rights,** i.e. she is fed before all **For maintaining of fathers,** i.e. one brother recovers it from the other. **For bringing a person to supply evidence respecting a contract,** i.e. to bring the contract-binder as a witness to give his evidence; and it is evidence respecting 'seds' of one day's stay he undertook to give, i.e. he is in this case distrained. It is the law agent that arrests the witness to give evidence in his favour; or else it is the law agent who arrests the contract-binder to come with him to enforce the contract which he ratified. **For assisting the 'fuidhir,'** i.e. for distraining the chief if he did not come to assist the 'fuidhir,' who is being brought into trouble unlawfully, i.e. the common 'fuidhir' of the tribe, and one brother recovers his share from the other. **For a knife,** i.e. the knife used at a feast, i.e. it is always an article of necessity, i.e. the four necessities attach to it. **For a reflector,** i.e. the mirror, i.e. the man's, i.e. at the time of looking at his image in it. **For the toys of children,** i.e. they must be restored in one day, i.e. these goodly things which remove dulness from little boys, viz., hurlets, balls, and hoops, except little dogs and cats, for it is in three days the cats, *&c.* are to be restored. **For removing to the houses,** i.e. for removing to the hay lofts, i.e. from the hired or let land, i.e. to the old *winter* residence at Allhallowtide. **For a bridle,** i.e. one rein. **For reins,** i.e. it is longer than *the bridle* from having two parts, i.e. it is larger than the bridle; it is for the horses of the chariot it is *used.*

For a halter, i.e. ('iadustar') the halter that ties the horse, or *what is* over the end of the mane of the horse, i.e. the head, i.e. it closes round 'tor,' i.e. the head.

aititin; no aill ni is in biṫ, no biṫ hail le ni na hail, .i. in tuaṫ conaiḋ. Im fidbae, .i. bis oc eibi in feda.

Im lomuin tige gniad, .i. loman carr ocus bearr sin; ocus cid a tig neich eile bes, is amlaiḋ sin bes a beiṫ ina nesam, .i. imin lomain cain bis i tig in fir gnimaig, in briugaid, .i. a n-aimsir gnimraid uili sin. Im chroman tige bantrebthaige, .i. corran iarn, .i. fai cromthar a cend; fo nain fon tuige bis i tig na mbantrebtach, ocus fer lesach ro gabustar aithgabail uime, .i. bac no corran buana eidainn O'D. 502. no cuilinn. Im saball, .i. [im an saeḃ bél oll is in ré suthain a sreaṫnaiġter in t-ith, in t-arḃur]; no is im a denam gabur; ocus saball coitcend he, .i. sae bel, .i. arlis abél. Im ithlaind i cuitib, .i. ima ċota is in itlainn, .i. itla ċoitcend. Im ocht mbullu ar a fognat muillond, .i. im na hoċt mballa bis ac fognam in muilind, mar a deram nar ndeġaiḋ. Torur, .i. as a tig uisci, .i. in tuisci tairngither as in torur is ann bis tairisimetu air itir na linne. Tuinnide, .i. ó ṫorur co lind. Tir linde, .i. aen raed, .i. bis i n-ind in ena in uisci. Liae, .i. a do, .i. in cloch uaċtair. Mol, .i. a tri, .i. air fein. Indeoin, .i. a ceṫair, .i. in cloċ iaċtair. Herintiu, .i. a cuic, a cloc bec bis for cinn in muil, uirri imsas in mol. Oircel, .i. a se, .i. dar a cel silis in tuisci. Milaire, .i. seċt, .i. heiri in muil, .i. in gamul. Cur, .i. a hocht, .i. iars ani cusus in tarbur uaiti in cloċ uaċtair, .i. in tual, .i. in tiaronn toll. Comla, .i. comail do neoch iat uili, .i. in muilind, .i. coitcend doib uile. Ar dligid cumalae a comet, .i. dligiḋ cach ni is cain adlaic re nech dib sin a comet; no dligid caċ ni is fiu cumal bis ac nech, comla ris ac a chomet, .i. in muilinn uile, .i. o comla nadbud ingnad a coibeis do beiṫ for ain; cid on ar dligiḋ cumal O'D. 64. a comét [ocus ni] diablaḋ do ḃeiṫ for oin, .i. o comlaiḋ dia raibi log ceṫri pinginne caċ fir isin mbull. Mand arthar an dis and, is lan logenech, mad lu, is let log enech. Im dingbail mic di chich, .i. iar mis. Im dingbail mic di chru, iar nec a mathar, no ní halar o marbcru at beir lebar, .i. aithgin a bid. Im dingbail mic di mir, .i. in ben mer. Di declaim, .i. in ben brénanalach. Di buidir, .i. in ben bodur. Di claim, .i. in ben clam no brenanalach. Di chaich, .i. bec de rusc aice. Di daill, .i. in ben lan dall. Di anbobracht, .i. in ben tsirg cin sug nirt, ut dixit Cormac:—

"Conberbar bracṫ
Nebron bru feiri cin laċt
Ninfortna."

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[1] *Comla.*—The whole of this gloss is exceedingly obscure in the Harleian copy and in O'D., 64. In C., 793, the following explanation is given under the word comat, which is the coimét of the other copies. A comat .i. a ċamla no is cumal issren in ti lair téc múdu iní and alla is leis comét. "To preserve it, i.e. its 'camla; or the person pays a 'cumhal' for what is lost on the day on which it is his turn to mind it (*the mill*)."

DISTRESS.

For a hatchet ('biaill') i.e. ('bis ina ail') that which is always in request or under control, or ('aill ni is in bith') the weapon which makes the wound, or ('no bith hail le ni na hail') the wound of the weapon with which one makes weapons, i.e. the wood-axe. For a billhook, i.e. which is for cutting the wood. For the rope of the house of the farmer, i.e. the rope for *tying* carts and loads; and though it is *kept* in the house of another, it is still an article of necessity, i.e. for the goodly rope that is in the house of the man of work, i.e. the Brewy; all this in time of work. For the hook of a widow's house, i.e. an iron hook, i.e. its head is bent under it; *it is kept* under the rushes, *i.e.* the thatch in the house of the widow; and it is her guardian that takes the distress for it, i.e. a billhook or pruning knife for cutting ivy or holly. For a barn ('sabhall'), i.e. on account of ('saebh bel') the great open side it has at the time of arranging the grain, *i.e.* corn, in it; or it is taken for the cost of its erection; and it is a common barn, i.e. 'sae-bel,' i.e. its side is open. For a haggard in shares, i.e. for his share in the corn-yard, i.e. in the common haggard. For the eight parts which constitute the mill, i.e. about the eight parts which are necessary to the mill, as we shall explain hereafter. The spring, i.e. from which water comes, i.e. the water which is drawn from the spring rests in the land of the pond. The mill-race, i.e. from the spring to the pond. The land of the pond, i.e. *they are* the first requisite, i.e. which is at the head of the 'en,' *i.e.* the water. The stone, i.e. the second *requisite*, i.e. the upper stone. The shaft ('mol'), i.e. the third, i.e. *this is* its own *proper name*. The supporting stone, i.e. the fourth, i.e. the lower stone. The shaftstone, i.e. the fifth, i.e. the little stone which is under the head of the shaft, and on which the shaft turns. The paddle-wheel ('oircel'), i.e. the sixth, i.e. ('dar a cel') over its paddle the water flows. The axis, i.e. the seventh, the burden of the shaft is on it, i.e. the 'gamul.' The hopper ('cup') i.e. the eighth, because it drops the corn out of itself into the upper stone, i.e. the 'tual,' i.e. the perforated iron. The 'comla' i.e. they are all *in place of* a bondmaid to a person, i.e. the *whole* mill, i.e. *the mill* common to them all. For the bondmaid was bound to mind it, i.e. for she was bound to mind everything of these which a person wished; or every thing that one has, which is worth a 'cumhal,' is entitled to a gate ('comla') to protect it, i.e. the whole mill, i.e. by a gate ('comla') the restitution of which should have a stay of one day; because the bondmaid ('cumhal') is bound to protect it, and one of its parts has a stay of one day, i.e. by a gate ('comla')[1] the value of which is four pennies for every man in the place. If both are not supplied, it is full honor-price, if less, it is half honor-price. For taking care of a son from the breast, i.e. after a month. For taking care of a son after a death, *i.e.* after the death of his mother, or he is not nursed on dead blood *as* the book says, i.e. the restitution of the food. For taking care of a son from a mad woman, i.e. the insane woman. From a diseased woman, i.e. the woman with the fetid breath. From a deaf woman, i.e. the deaf woman. From the lepress, i.e. the leprous woman, or the woman of fetid breath. From a nearsighted woman, i.e. she has but little sight. From a blind woman, i.e. a totally blind woman. From an emaciated woman, i.e. the shrivelled woman without juice of strength, as Cormac said—

> "Fat is boiled
> In a caldron, a feast for the stomach without milk,
> That relieves."

DISTRESS. Di baclaim, .i. in ben is bacach lam, .i. in ben cerr, .i. cia do faeth a tin, ni tualaing a tesairgne. Di dasachtaig, .i. ro tabair indlai fulla.

Anaḋ naíne ar an athgabail geabait a fer lesaig na mban so anuas uili im dingbail in altruma dib, muna dingbaiter dib he ar in re ar a ndlegar.

Im ethur bis ocimorcor a purt i port, .i. don ethar (.i. coitcend) bis ac imurchur as in purt ina ceile, ar aine beos, .i. aithgin. Im fichill tigi airech, .i. graid flaṫa in aimsir imerta, .i. geibid greim bid doib. Im falund tigi briugaiḋ, .i. neṡam he in caċ inbaiḋ, .i. mianach caċ ain. Im glas conai allmúire, .i. daine no eich, .i. im in glas cometus na hi do berar dar oll in mara, in gall glas. Im chloc fo cain cethra, .i. uasali, .i. focanus im braigit na ceṫra, .i. do ni nemeḋ ceṫra dib .i. impa cach naidci, no fo braigit dia n-aithne, .i. ini ro bia dosum is in nemeḋ cethra do gabail i n athgabail, iseḋ fil uadsum i nemeḋ cethra do denam dib co tiactain tairmisc na hatgabala de. Im chomar, .i. aiṫgin in comair ar aini; uair noċa
O'D. 65. nesam iartain muna gabtar [atġabail] uime [i naimsir a buana no i naimsir a caiṫṁe mara benta he.] Im chomaithches, .i. cac comaiṫces do aititin, .i. brathair geber dia raile. Im chomleptha, .i. im ini cumthar ar in comaithteċ, in lebaid; aiṫgin ngniṁa ro leic in brathair ar a ceile, .i. commuine feine.

O'D. 65. [Aitire on braṫuir dia raile ar na hica cin in deoraiḋ ro gab cuice; ocus as i coimlepuiḋ fuil ann, biathaḋ daime tarluic in braṫuir ar araile; no im iní do niṫer ar coimlepuiḋ in comaiṫe. Aiṫgin ngniṁa ro leicc in braṫuir ar a ceile, amar dubrumur roṁuind.]

Im laind, .i. in gretel. Im lainnin, .i. in tslis in gretli, .i. oc impud na bairgine, .i. benas don gretil. Im ċaindelbra tige caich, .i. im in ail dirgi for a mbi in breo taitnemach amail caindil i

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[1] *Young foreigners.*—This probably refers to the slaves imported into Ireland in early times.

From a lame handed, i.e. from the woman whose hand is lame, i.e. the crippled woman, i.e. though he (*her child*) went into the fire, she would not be able to save him. From a lunatic, i.e. upon whom the magical wisp has been thrown.

There is a stay of one day upon the distress which the guardians of all these women above mentioned take for removing their children from them, *which distress is always taken* unless they are taken from them within the lawful time.

For a boat which ferries from bank to bank, i.e. the common boat, which ferries from the one bank to the other, there is restitution in one day also. For the chessboard of the house of a chieftain, i.e. of one of the chieftain grade in the time of playing, i.e. it is like the case of their morsel of food. For the salt of the house of the Brewy, i.e. it is an article of necessity at all times, i.e. a thing which every one desires. For a lock for *securing things* from across the sea, i.e. men or horses, i.e. for the lock which keeps those that are brought over the great surface of the sea, *i.e.* the young foreigners.[1] For a bell from the necks of cattle, i.e. privileged *cattle*, i.e. which sounds from the necks of the cattle, i.e. which makes privileged cattle of them, i.e. *it is* about them every night, or depending from their necks that they may be known, i.e. the fine which will be paid to a person for taking the privileged cattle in distress from him, is to be paid by him for making privileged cattle of them before the arrival *of the time of* their being exempted from being taken in distress from him. For tillage in common, i.e. distress for the tillage in common has a stay of one day; for it is not a thing of necessity afterwards unless distress be taken for it in the time of reaping, or in the time of using it if it be already reaped. For herding in common, i.e. every neighbour is to be faithful, i.e. they shall all be in brotherhood with each other. For the common bed, i.e. for the thing that is transferred to the neighbour, *i.e.* the bed; the restitution of work which one brother left upon another, i.e. in the reciprocal obligation of the inferior grades.

A pledge is given by one brother to another that he is to pay for the crimes of the stranger whom he has invited unto him; and the "common bed," here referred to, means the feeding of a party which one brother transferred to the other; or it refers to what is done while occupying the common bed of the neighbour. *There is to be* restitution of the work which one brother has left upon the other, as we have said before.

For a griddle, i.e. 'gretel.' For the griddle slice, i.e. the little slice of the griddle, i.e. for turning the cake, i.e. which belongs to the griddle. For the branchlight of each person's house, i.e. the straight wand upon which the beautiful light is placed like a candle in the house of each person; or for the 'ail

DISTRESS.

tiġ cach duine; no im anail toirnig. Im trefettigi srotha, .i. inteite, i. bis oc impud, .i. treiṫi seter in teni, tresa an leidb; no im in feit trein tresa seiter teni i tig cach uasail, .i. in seitiri. Im tharb for slabra, .i. i n-aimsir dara. Im echccullach for eochu, .i. i naimsir echmarta. Im muccullaċ for mucċu, .i. i naimsir lait. Im reithi for caerchu, .i. i n-aimsir reite. Im coin for ambi ottrach, .i. cu seċtair doiris. Im conbuachaill cacha cethra, .i. nesam he cipe conbuachaill do na tri con buachaillib, .i. anad naine ar in athgabail gabur im aithginib na con sin. Im oirce, .i. bis ar cae, oircne na rigna imesan; no ac mnai toircesach; ocus a fer ro gab athgabail ime, uair da ma ben ro ba anaḋ aile. Im archoin, .i. cu arais, cu na tri ngnim, .i. dingaib fer forrana [⁊rl.] .i. ánaḋ n-áine ar in athgabail gebtar im aithgenaib na con sin uile. Im archocaid, .i. in cu bis ar cae aiceda na ngataide, in cu lan dligtheċ; no na naigi i n-aimsir fiadaig. Athgabail aile, .i. itir aine na fer ocus treisi na fer, ata alia na mban. Ar a fuil anad naili. Ros midir Sencha, .i. ro meisemnaigestar Sencha, do reir dirgidetaid a aicniḋ fein. Im cach mbandte, .i. im cach teċtugaḋ mbanda, .i. im caċ ni dlegait na mna.

Is co se conamus athgabail huine, acht ni ima thormaig cubus ocus aicned la fene, a cosmailsib, iar fir [ocus dle] chta. Ni techtat for dail is for dail andligid. Nach mil conbeir deiche is coibne friu ro ucc brig briugaid bui i feren. Caċ athgabail aile a dligid for cethraimthain, a dithim for ochtmad.

Is co se conamus, .i. is co nuice so ro cotaimsiġeḋ anaḋ naíne ar in nathgabail, .i. cus in athgabail aile, .i. arsut. Cubus, .i. na cresen, .i. in lucta legas. Ocus aicned, .i. na fer firen, .i. in lucta na legand. A cossmailsib i ar fir, .i. in neoch is cosmail ris ocus na tuc ar aird, .i. etach do noċt ocus fri bru in ni fuacta, no biad do boċtaib.

Na huile nei chi sin anuas uile, at rubramar indliġeḋ na haine, is and ata anad naine orra i n-inbaid nar tinċe in ti

toirnigh.' For the blower of a chief's house, i.e. the 'teite,' i.e. which is turning round, i.e. through it the fire is blown, through the leather; or *it refers to* the strong pipe through which the fire is blown in each chief's house, i.e. the bellows. For keeping a bull for cows, i.e. in time of bulling. For a stallion for mares, i.e. in the time of covering. For a boar for sows, i.e. in the time of their heat. For a ram for ewes, i.e. in the time of their heat. For a hound of the dunghill, i.e. the dog outside the door. For the watch-dog for every kind of cattle, i.e. every watch-dog of the three watch-dogs is a thing of necessity, i.e. there is a stay of one day upon the distress that is taken for obtaining restitution of these *watch*-dogs. For a lap-dog, i.e. that is in a house, i.e. the lap-dog of a queen; or it is *the lap-dog* of the pregnant woman; and it is her husband that takes distress for it, for if it were a woman the stay would be two days. For a watch-dog, i.e. the chained dog, i.e. the hound that does the three things, i.e. drives off robbers, &c., i.e. there is a stay of one day upon the distress which is taken for the restitution of all these dogs. For the lawful hunting-hound, i.e. the hound which is kept for pursuing thieves, *i.e.* the fully-lawful hound; or for *pursuing* the deer at the time of hunting. Distress of two days, i.e. between the one day of the men and the three days of the men, the two days of the women come, i.e. on which there is a stay of two days. Sencha fixed, i.e. Sencha estimated according to rectitude from *the law of* nature itself. For every female possession, i.e. for every female property, i.e. for every thing that women are entitled to.

Thus far have been named the distraints of one day, except those that are extended in accordance with conscience and nature, by the Feini, from analogies of truth and law. The latter do not become lawful by judgment; it is upon judgment their law is; all animals which bear twins are estimated by their equivalents as decided by Brigh Briughaidh who dwelt at Fesen; every distress of two days shall have its right upon four days; its delay in pound upon eight days.

Thus far have been named, i.e. up to this the distress with one day's stay has been treated of, i.e. up to the distress of two days, i.e. the distress with time. Conscience, i.e. of the believers, i.e. those who are instructed.[a] And nature, i.e. of the just men, i.e. those who are not instructed.[b] From analogies of truth, i.e. the thing which is like it, but which has not been itself stated, i.e. clothes to the naked and *to such as require them* at the approach of cold, or food to the poor.

All those things which we have mentioned above in the law of the one day, have a stay of one day, when the person of whom

[a] Ir. *Who read.*

[b] Ir. *Who do not read.*

DISTRESS. dar dligeḋ iat, no cur gabad athgabail de, cid i n-eiric fogla ro dliġeḋ de iat, cid i cor, no i cunnrad; ocus da tinciḋ a nic can athgabail do gabail de. Aċt da ma [i] cor no i cundraḋ ro dlesta iat, da n-aċtaiġṫea re airiṫe orra, robad a nic a cetoir i forba na ree sin. Munar haċtaiġeḋ re airiṫe orra itir, os ni forr na fuirmither aige, is e aige a timġaire. Mas a dualcus fogla ro dligeḋ iat, da nica in ti da ndlegur iat cen athgabail do gabail, is a nic fo aicne na fogla, tres a ndernaḋ iat do comraite, no d'anfot, no do duneṫaide.

Ni techtat, .i. noca teċtaither ni doib for dail naċ eile aċt cutruma, .i. ni for in dailsi. Is for dail a ndligiḋ, .i. is for dail na haili ata doib ani dlegait, .i. is for dailsi ro deiligeḋ doib. Nach mil conbeirir dedi, .i. naċ ar caċ, caċ mil conbeirrsir dedi, .i. da uan iar cae, .i. an cura. Deiche, .i. diabladh buair no emain. Is coibne friu, .i. is e ni coibintigeo doib do breiṫ leo don techtugad, is i is comadais riu do gabail i n-athgabail, ocus do breiṫ i teċtugaḋ, .i. is cosmail fri hathgabail aile, ceḋ im atgabail aine gabtar na mila

C. 794. [enduga] sin, is tobaċ aile teit forra ar a sruiṫe. Ro ucc Brig Briugaid, .i. ban briguiḋ ocus ban ugdar doib in teċtug coir. Bui i Feren, .i. do bui sin i Muġ Deirscin i n-Ulltaib, .i. ainm in duine. Athgabail aile, .i. for ata anad naili, ocus apad aili. A dligid for cethraṁain, .i. a fuigell, .i. itir anaḋ ocus apaḋ, for cethraimthain, .i. ceiṫri laiṫe aicenta. A dithim for oċtmaḋ, .i. itir anad ocus apad ocus diṫim, .i. apaḋ naili, ocus anad naili, ocus diṫim cethraman; is oċtmad samlaiḋ, .i. lobud ina cenn isin nomad la.

Apad naile o mnai for mnai, ocus o mnai for fer. Mád fer acras for mnai, is apad cuicthi no deċmaide fuirri. Ma fer lesach acrús cechtar de, is apad cuicthi no deċmaide bias ima fiachu, ocus is anad aicenta na set, ocus a ndiṫim aicenta bias and.

Athgabail aile, do ingin im comorbus amathar, i misocul mna dia raile, im dingbáil mbantellaig, ar

they are due did not offer payment until distress had been taken from him, whether they were due of him as 'eric'-fine for injury *done*, or on account of a bargain or a contract; but if he tendered payment for them, then distress is not taken from him. But if they were due on account of a bargain or a contract, and if a certain time had been specified for them, they must be paid at once at the expiration of that time. If no particular time had been specified, then, as it is a thing whose time has not been fixed, its recall shall determine its time. If they are due as compensation for injury, if the person of whom they are due pays them without distress being taken, they are to be paid according to the nature of the injury, *i.e.*, according as it was by design, or inadvertence, or *in the way* of secret murder.

The latter do not become lawful, i.e. no one of them is rendered lawful upon any other judgment but that of their equivalent, i.e. it is not upon this judgment. It is upon judgment their law is, i.e. it is upon the judgment of two days they have that which is due to them, i.e. it was for this judgment it was allotted to them. All animals which bear twins, i.e. here 'nach' *is put* for 'cach': every animal which bears twins, i.e. two lambs at the foot, i.e. the sheep. Twins, i.e. double, i.e. the *occasional* double offspring of kine, or twins. Are estimated by their equivalents, i.e. the thing that is estimated as of equal value with them, is that which is to be taken by them to give lawful possession; this is what they think right to seize in distress, to take lawful possession, i.e. it is like a distress of two days; although these clean animals are taken in distress of one day, yet there is a levying of two days upon them on account of their quality. As decided by Brigh Bruighaidh, i.e. a female Brewy, and the female author of *the true mode of taking* lawful possession. Who dwelt at Fesen, i.e. she was at Magh Deisitin in Uladh, i.e. *it was* the name of the fort. Distress of two days, i.e. on which there is a stay of two days, and a notice of two days. Its right upon four days, i.e. its judgment, i.e. between stay and notice, upon four, i.e. four natural days. Its delay in pound upon eight days, i.e. between stay and notice and delay in pound, i.e. notice of two days, and stay of two days, and delay in pound of four days; *so that* it is thus eight days *in all*, i.e. *the period of* forfeiture for it *commences* on the ninth day.

There is a notice of two days by one woman upon another, and by a woman upon a man. If it be a man who sues a woman, he shall serve a notice of five or ten days upon her. If it be a guardian who sues either of them, there shall be a notice of five or ten days *served* for their debts, and the natural stay of the 'seds,' and their natural delay in pound shall be *allowed* in such case.

There is distress of two days, *in the case of* a daughter respecting the property of her mother, respecting the evil word of one woman against an-

Distress. ni bi i mbantellach aċt co coirib, ocus losat, ocus criathar, do cach mnai for a raile.

Athgabail aile, .i. ar ata anaḋ naili. Do ingin im comorbus a mathar, .i. im caem orba uais a mathar, .i. cairig ocus crela, .i. orba feirtsi, .i. orba craib no sliasta a mathar. Mifocul mna dia raile, .i. in drochfocul do beir in ben ar aċeili im a lesainm, no anfocul na bi fuirri, .i. diablaḋ in feiċ dlomus, .i. mifocul nad fiu fuirri, .i. in gell, .i. fiaċ dligis ben dia laile. Im dingbail mbantellaig, .i. im dingbail in teċtaigṫi banda, .i. indligid, .i. indligtheċ berait isin ferann, .i. mainip a[ċ]t caírig. Ar ni bi i mbantellach aċt co coirib, .i. uair noċhan fuil ni dligṫeċ do na mnaib, .i. ni dligtech do breiṫ do teċtuġaḋ ferainn aċt cairig ocus lamtorad. Co coirib, .i. a cedoir, .i. di cairig in cet fecht. Losat, .i. ar a crod uili i forba na tri cethraman. Criathar, .i. in fecht dedenach.

Nochan fuil deiṫbir nesaim na nemnesaim imn athgabail gabait na mna, ocus noċa nfuil deiṫbir cintaig na inbleogain, ocus noċan foxlait muige na cricha anad na dithim doib; aċt anaḋ naile, ocus arad naile, ocus diṫim cethraman. Ocus ben tuc toicheḋ for fir no for mnai and sin; ocus mara fer tuc toicheḋ for mnai, arad cúicṫi for ban graid feine, ocus arad dechmaide for ban graid flaṫa, ocus troscad ocus treisi imċéimniġṫi.

Deithbir etarru sin ocus in bail ata: "assren fiachu dia cethruime lo on oċtmad lo." Banaitire tainic tar cend banbidbaid re laima banfecheman and, ocus tri arad fuil and, .i. araḋ naile on banfeichemain for an mbanbidbaiḋ; ocus arad aile on ban feichemain for ban aitire; ocus arad naili on ban aitire for in mbanbidbaiḋ; conad se laiṫe sin, ocus anad naile conid ocht laiṫí, ocus diṫim cethraman, cona da laiṫe dec; conid e sin assren fiachu, dia cethruime lo in anta ocus in

other, for securing the possession-taking by women, for there is no possession-taking by women but of sheep and a kneading-trough, and a sieve, for every woman from the other.

Distress of two days, i.e. upon which there is a stay of two days. *In the case of* a daughter respecting the property of her mother, i.e. respecting the fair noble property of her mother, i.e. sheep and utensils, i.e. the property of the spindle, i.e. the marriage gift or the portion of her mother. The evil word of one woman against another, i.e. the bad word which one woman says of another with respect to a nickname, or an evil word *respecting a fault* which she has not, i.e. double the fine she incurs, i.e. a bad word which she does not deserve, i.e. the pledge, i.e. a debt which one woman owes another. For securing the possession-taking by women, i.e. for securing the female property, i.e. illegal, i.e. whatever they take on the land is illegal, except sheep. For there is no possession-taking by women but of sheep, i.e. for there is nothing lawful for the women, i.e. it is not lawful *for the women* to bring any thing for taking possession of land, except sheep and the produce of their hands. But of sheep, i.e. the first time, i.e. two sheep on the first occasion. Kneading-trough, i.e. for all her portion at the end of the thrice four days. A sieve, i.e. on the last occasion.

There is no difference of necessity or non-necessity *observed* respecting the distresses which the women take, nor is there any difference of debtor or kinsman-*surety*, neither do places or territories deprive them of stay or delay in pound; but *they have* a stay of two days, and a notice of two days, and a delay in pound of four days. In this case it is a woman that has brought a suit against a man or against a woman; and if it be a man that has brought a suit against a woman, *he shall serve* a notice of five days upon a woman of the inferior grade, and a notice of ten days upon a woman of chieftain grade, besides fasting and the three days of grace.

There is a difference between the above and where it is said: "She pays debts the fourth day after the eighth day." A female surety came *to surrender herself* on account of a female defendant, into the hands of a female plaintiff in the latter case, and three notices were *served* on the occasion, i.e. a notice of two days by the female plaintiff upon the female defendant; and a notice of two days by the female plaintiff upon the female surety; and a notice of two days by the female surety upon the female defendant; making in all six days, *to which add* a stay of two days, which will make eight days, and a delay in pound of four days, which will make twelve days; so that this is *the period at which* the debts are paid, *i.e.* on the fourth day of the stay and the delay in pound after the eighth day of notice. Here

DISTRESS. diṫma on oċtmad lo in araid. Sund imurro noċan fuil aċt arad naili, ocus anaḋ naile, ocus diṫim cethruman, conid oċt la.

Athgabail aile im log lamthoraid, im duilchine, im fobrithe, im arartain mna dia raile, im cach nadbur bis i feirtsib, im fertais, im snimaire, im pes bolg, im feithgeir, im aiced fige uile, im flesc lin, im cuicil, im lugarmain, im cloidem corthaire, im abrus, im comoran nabairse, im ċorṫair, im aiste lamthoraid, im iadag cona ecortaig, im criol, im crandbolg, im rinde, im chusail, im snathait, im snaithe liga, im scaideirc focoisle ben ar araile, im baircne cat ban, im oircne rigna, im tincur roe, im tairec nairm, ar is im fir ban ciatd imargaet roe.

Is co se conaimes athgabail aile ros uc Brig Briugad bui hi Feirsin, ocus Senċa, mac Ailella, mic Culclain; fongelltais Ulad. Is iarsund ro laṫa oena tar aile, ar itbath fir Fene mana tistais treisi; ar ni aircsenad nech a dliged naċ urdliged, nach a gais, nach [a] saidbre, cia beith do iar cul, la ruirthiu aine, ocus taulbretha Ailella, mic Matach, conid tainic Coirpre Gnathchoir nad ro damair nach ndligeḋ nad beith for uin, acht a beith for treisi ocus cuicṫi ocus

DISTRESS.

indeed there is but a notice of two days, and a stay of two days, and a delay in pound of four days, making *in all* eight days.

Distress of two days for the price of the produce of the hand, for wages, for weaving, for the blessing of one woman on *the work of* another, for every material which is on the spindles, for the *flax* spinning-stick, for the *wool* spinning-stick, for the wool-bag, for the weaver's reed, for all the implements of weaving, for the flax scutching-stick, for the distaff, for the spool-stick, for the flyers *of the spinning-wheel*, for the yarn, for the reel of the spinner, for the border, for the pattern of her handiwork, for the wallet with its contents, for the basket, for the leather scoop, for the rods, for the hoops, for the needle, for the ornamented thread, for the looking-glass which one woman borrows from another, for the black and white cat, for the lap-dog of a queen, for attending in the field, for supplying a weapon—for it is about the true *right* of women that the field *of battle* was first entered.

Thus far we have mentioned the distresses of two days, as decided by Brigh Briughaidh, who dwelt at Feisin, and by Sencha, son of Ailell, son of Culclain; to whom the Ulstermen submitted. It was by these one day was added to the two days, for the truth of the Feini would have perished, if the three days had not been allowed; for no one could distinguish his own right, or his neighbour's right, or his wisdom, or his property, though he might have it under his protection, in consequence of the suddenness of one day, and the sudden judgments of Ailell, son of Matach, until the coming of Coirpre Gnathchoir who did not consent that any right should be upon one day, but that it should be upon three days, and five days, and ten

dechmaid; ara tisad a fir cach a inbuidib breithe. Is i athgabail treisi ciata ra gba in Eri i mech sloigid Ailella mic Matach.

Athgabail aile, .i. ar ata anad naili. Im log lamthoraid, .i.
im log in toraid do ni si o laim, .i. bocad ocus brecaḋ ocus fige, .i.
deċmad cacha dúla. Im fobrithe, .i. leṫ na fuba don mnai igi, .i.
fuba berrṫa, .i. luag fige. Im Asartain, .i. seċtmaḋ lanbiata na
mna na derna in bennachaḋ, no na mna dia ngaibther, .i. nembennachaḋ
do ni in ben ar aicdi na mna eile annsaide. Im cach naadbur, .i.
glas lin. Bis i feirtsib, .i. snaṫ glas olla. Im fertais, .i. lin.
Im snimaire, .i. olla no in fertais loim, .i nindich. Im pes bolg,
.i. imin bolg bis fo peis fo traiġ as a cirann a abrus, .i. in cirbolc.
O'D. 504. Im feth geir [.i. do ḃeir feiṫ ger ar in fige, no fiḋ gér do beir feth ar
in fiġe]. Im aiced fige uile, .i. comobar na fige do garmnib ocus do
claidmib, .i. na slata fige. Im flesc lin, .i. da flescther in lin.
Im cuicil, .i. cuicel lin, .i. in fertais, .i. nolla. Im lugarmain, .i.
luga garman, no lingua garman, .i. in garman cen buiur, .i. cen faebar.
Im cloidem corthaire, .i. [cranda beca a cinn cortair] asa figther
in corrthair. Im abrus, .i. adbur uais aċt a figi, .i. na ceirtli gela,
O'D. 504. .i. snaṫ finn. Im comorair nabairse [.i. ini ar a comoibriġenn
in abairsech] a h-aḃras, .i. crann tochartai no toċrais. Nabairse,
.i. gnim ar gnim. Im cortair, .i. uirri fein. Im aiste lamthoraid,
.i. usaite le in torad do gni o laim in nuaṫ leob ina fiadnaisi, .i. fuaṫ
in gresa innti. Im iadag cona ecortaig, .i. in tiag cus ani ecarthar innti, in tabrús, .i. aiteog, .i. in loman bis imbe, .i. im a beolu.
Im criol, .i. im croiall, cro fuaigther d'i allaib, no cro a sroiallaib.
Im crandbolg, .i. lethair, .i. bolg as ambid crannbelan anallud, .i.
bis fon pait foilċti. Im rinde, .i. in fota. Im chusail, .i. gairit,
.i. cruind rigind. .i. crandoga beca no biṫ aca anallót im an abras.
Im snathait, .i. set int snaiṫ ina cro. Im snaithe liga, .i. snaṫ
data. Im scaideirc, .i. scat derc na mban, .i. scaṫan. Focoisle
ben ar araile, .i. berir in ben o ceili. Im baircne cat ban, .i.
im baircnia, nia tren, tucaḋ a bairc Bresail Bric im-bit cait bronfinna
duba. Im oircne rigna, .i. indiaid orcan na rigna bis, .i. mesan.

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[1] *The price of weaving.*—In C. 794 *a*, the following explanation of this word is given:—*Im forbridhe*, i.e. the price of weaving after its being taken from the beam, i.e. the tenth part of the price of the garment is the price of weaving it.

Distress.

days; for every one could attain to his right by the proper periods of the judgment. The first distress of three days ever taken in Erin was for failure in furnishing men to the hosting of Ailell, son of Matach.

Distress of two days, i.e. on which there is a stay of two days. For the price of the produce of the hand, i.e. the price of the produce which she makes with the hand, i.e. teasing, mixing, and weaving, i.e. the tenth part of each work. For weaving, i.e. half the 'fubha' to the female weaver, i.e. the 'fubha' of napping, i.e. the price of weaving.[1] For the blessing, i.e. the seventh of the full allowance of food of the woman who omitted to perform the blessing, or of the woman for whom *the distress* is taken, i.e. in this case the one woman omits the blessing of the work of the other woman. For every material, i.e. unbleached flax-thread. Which is on the spindles, i.e. the gray woollen thread. For the *flax* spinning-stick, i.e. for flax. For the *wool* spinning-stick, i.e. for wool, or the bare spinning-stick, i.e. of the woof. For the wool-bag, i.e. the bag which she has at her 'pes,' *i.e.* foot, out of which she combs the material, i.e. the combing-bag. For the weaver's reed ('feth-geir,') i.e. which brings a sharp sinew ('feith-ger') on the weaving, or a sharp *slip of* wood ('fidh-ger,') which brings a sinew on the weaving. For all the implements of weaving, i.e. all the implements of the weaving, both beams and swords, i.e. the weaving rods. For the flax scutching-stick, i.e. by which the flax is scutched. For the distaff, i.e. the distaff for flax, i.e. the spinning-stick, i.e. of the wool. For the spool-stick ('lugarman,') i.e. the smaller stick, or 'lingua garman,' i.e. the stick without a point, i.e. without edge. For the flyers, i.e. little rods at the head of the border out of which the border is woven. For the yarn, i.e. the finished material *all* except the weaving, i.e. the white thread-balls, i.e. the white thread. For the reel of the spinner, i.e. the thing upon which the spinner works her material, i.e. the winding tree. Of the spinner, i.e. work upon work. For the border, i.e. on itself, i.e. one work added to another. For the pattern of her handiwork, i.e. she can the more easily perform her handiwork by having the leather pattern before her, i.e. the picture of the needlework upon it. For the wallet with its contents, i.e. the bag with the things which are arranged in it, *i.e.* the material, i.e. the 'aiteog,' i.e. the string that is about it, i.e. about its mouth. For the basket, i.e. 'crioll,' i.e. 'cro-iall,' i.e. a 'cro,' which is sewed with thongs ('allaib') or a 'cro' of slips ('asdiallaib.') For the leather scoop, i.e. of leather, i.e. a bag out of which there used to be formerly a stick, i.e. which is under the cleansing vessel. For the rods, i.e. the long. For the hoops, i.e. the short, i.e. tough rods, i.e. little rods, which they used to have formerly about the material. For the needle, i.e. the passage of the thread in its eye. For the ornamented thread, i.e. the coloured thread. For the looking-glass ('scaideirc,') i.e. the image reflector ('scat-derc') of the women, i.e. the mirror. Which one woman borrows from another, i.e. which one woman takes from another. For the black and white cat, i.e. the 'bairc-nia,' i.e. the great champion which was taken from the ship of Breasal Breac, in which were white-breasted black cats. For the lap-dog ('oircne') of a queen, i.e. after the foot ('orcan') of the queen he follows, i.e. the lap-dog.

DISTRESS. Im tincur re, .i. dia fer lesach gaibes. Im tairec nairm, .i. ben in fir gaibis dise, .i. arm comraic bis oca do gres, .i. uaitese dia feichem, .i. don coibdelaċ eile. Ar is im fir ban ciato imargaet roe, .i. ar is im na mnaib iar fir ro heimfuachnaiġeḋ in comarc ar tus a re [.i.] i ferann, .i. im Aini, ocus im Iain, .i. da ingin Partaloin.

Ocus da mac Parṫaloin is iat do riġne in comrac, .i. Fer ocus Fergnia, ocus is uime ro comraicset, .i. in dara brathar dib, .i. Fergnia tuc a siar i Uanamnus, .i. Iain, ocus tuc in brathair eile, .i. Fer, in triur eile, .i. Ain; ocus ro bi a cet coibċi, ocus ro ba leisim do reir dliġiḋ in coibċi, uair nir mair a athair; ocus a deir i Racholl m-breth [a]. "Leth cet coibci cacha mna da aigi fine, mad iar necaib a hathar;" ocus ro bai fergnia ac iarra a cotach don coibċi; ocus eisindraic he, ocus ni dlig ni; no is coibċe na sethar tucaḋ aigiḋ i naigiḋ na coibċi so, ut dixit:—

"Da mac Parṫolain, cen aċt,
"Is iat do rigni in comurc;
"Fer is Fergnia, co meit nġal,
"Anmanda in da brathar."

Ocus deismireċt ar in cetna:—

"Fer ocus Fergnia na fir,
"Iseḋ innisit na sin,
"Ain ocus Iain do certas sloig
"Da prim ingin Parṫaloin."

O'D. 69. Is impusin srethaset in re ciata imairget; ocus a deir i mbaile [eile] Aine ocus Aiffe anmanda na da ingin.

Is co se conaimes athgabail aile, .i. is co nuice so ro cannamriġeḋ no ro cotaimsig anaḋ aile for in athgabail rucustar Brig, ban Briugaiḋ, maṫhair Sencha, ocus Brig Bretaċ, a ben. Ros uc Brig Briugaiḋ, .i. ban ugdar fer Erind, .i. lanbreitheċ. Bui hi Feisin, .i. do bui i Mug Desten i n-Ultaib, .i. ainm in duine, .i. immeneit. Ocus Sencha mac Ailella, .i. a fer, .i. mac in fir ro soed nech o oil no o caingin clann, no aili saine aice, .i. ail ne cloed caċ aen sre na eolas. Fongelltais Ulad, .i. teigdis Ulaid ina rugill. Anaḋ n-aine ocus anaḋ treisi for in sliċt so uile. Is iar sund ro lata oena tar aile [.i. aeine na fear tar aile na mban, go trisi na fear],
O'D. 505.

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[1] *Marriage gift.*—Coibċi. This was a present given by the husband to the wife at their marriage.

For attending in the field, i.e. from her guardian he takes it. For supplying a weapon, i.e. the wife of the man takes it from her, i.e. the weapon of combat which they always have, i.e. from her to her protector, i.e. to the other relative. For it is about the true *right* of women that the field was first entered, i.e. for in truth it was about the women the combat was first waged in the field, i.e. in the land, i.e. respecting Ain and Iain, i.e. two daughters of Parthalon.

And it was the two sons of Parthalon that fought the battle, i.e. Fer and Fergnia, and the reason for which they fought was this: the one brother, i.e. Fergnia, married his sister, i.e. Ian, and the other brother, Fer, married the other sister, i.e. Ain; and the marriage gift[1] *which she received* was her first marriage gift, and *half* the marriage gift belonged to him, according to law, because her father was not alive; for it is said in the Racholl Bretha "half the first marriage gift of every woman belongs to the head of her tribe, if *she receives it* after the death of her father;" and Fergnia was seeking his share of the marriage gift; but he was a disqualified person, and was entitled to nothing; or it was the marriage gift of the *other* sister that was brought face to face against this marriage gift, as *the poet* has said:—

"The two sons of Parthalon, without doubt,
"Were they who made the battle;
"Fer and Fergnia, of great valour,
"*Were* the names of the two brothers."

And this is an instance to the same effect:—

"Fer and Fergnia were the men,
"As the ancients do relate,
"Ain and Iain, who caused the hosts to be destroyed,
"*Were* the two chief daughters of Parthalon."

It was about these that the first battle-field ever fought was assembled; but it is stated in another place that Aine and Aiffe *were* the names of the two daughters.

Thus far we have mentioned the distresses of two days, i.e. hitherto has been ordained or established a stay of two days upon the distress which was adjudged by Brigh, the female Brewy, the mother of Seancha, and Brigh Brethach, his wife. As decided by Brigh Briugaidh, i.e. the female author of the men of Erin, i.e. full judging. Who dwelt at Feisin, i.e. who lived at Magh-Desten in Uladh, i.e. the name of her fort, i.e. of her residence. And by Sencha, son of Ailell, i.e. her husband, i.e. the son of the man who turned men from blemished or false covenants, or who had a peculiar merit, i.e. a merit which changed every one through his knowledge. To whom the Ulstermen submitted, i.e. the Ulstermen submitted to his adjudication. There is a stay of one day and a stay of three days upon all this kind. It was by these one day was added to the two days, i.e. the one day for the men beyond the two days for the women, so that it is three days for the men, i.e. it is after this particular time the one became ob-

DISTRESS.

.i. is iars aniadairsin na laad aine, .i. is iars an anad naili. Tar aile, .i. tar in da la fil isin aile. Ar itbath fir fene mana tistais treisi, .i. uair do eirleḋ a firinne ona Feinib muna tisad anaḋ treisi for na setaib treisi, .i. don cach is dail treisi. Ar ni aircsenad nech a dligeḋ, .i. ni aicnebad, no ni uaisgenfed nech a dliġeḋ fein, .i. ni ross a dliġeḋ fadein, .i. do nadmandaib, .i. do na rathaib. Nach urdligeḋ, .i. cin inbleogain, .i. nach aili, .i. do rathaib. Naċ a gais, .i. ciamad amnus co ngais he, no uad féin, .i. a scrutan fadeisin, .i. do breiti. Nach saidbre, .i. cia beiṫ do sodbur aici, .i. o neoch aile, .i. do fechemuin. Cia beith do iar cul, .i. iar cul dliġiḋ in sodbur iso. La ruirtiu•ine, .i. la ro luas reta na haine. Ocus taulbretha, .i. na breta tulla rucustar Ailell, mac Matach, .i. na breta can smuan, .i. di maigin. Conid tainic Coirpre Gnathchoir, .i. co tainic Coirpre Gnaṫcoir ro gnaṫaiġeḋ coir, no ro carad gnaṫachu. Nad ro damair nach ndliġeḋ, .i. noca ro aititnigestar sin nach dliġeḋ do beṫ for áin, com beiṫ for treisi, .i. nabud inbeṫe iar naiċ for oin. Acht a beith for treisi, .i. anad treisi ar na setaib treisi. Ocus cuicti, .i. ar na setaib cuicti. Ocus dechmaid, .i. ar na setaib deċmaide. Ara tisad a fir cach a inbuidib breithe, .i. co tisad in tanaḋ bu dir doib ar cach ni dib sin a huidib in brethe; no is re suiṫain bu dir don brethemain in breṫ do breiṫ. Is i athgabail treisi, .i. is i athgabail ar a ta anaḋ treisi ro gabustar Ailill in treise cuice, ocus ro laithe in aile do na mnaib anaenur. Ciata ragba in Eri i meth sloigiḋ, .i. cet athgabail ro gabustar ar tus i n-Eirinn athgabail ro gabustar Ailill mac Mata, i meṫ a sloiġiḋ, .i. at roet, no ar na ro foet aigi, ar treisi.

Athgabail treisi sloiged, cirr, congbail, denum slige, denum raitte, denam oenaig; ruba ocus ruba; cin cach eirrechta; im cinaid do mic, do ingine, do huai, do mna fochraice, do fir tairtil, do muirchuirti, do druith, do oblaire; i cinaid do laime, do sula, do thengad, do beil, do flaithemnusa; i tuillem do rebe, acht meth slede, no methle giallna: at aena, cia beith itir treisib.

solete, i.e. it is after the stay of two days. Beyond two, i.e. beyond the two days that are in the second. For the truth of the Feini would have perished if the three days had not been allowed, i.e. for their truth would have departed from the Feini if a stay of three days were not allowed for the 'seds' of three days, i.e. for all adjudged to have three days. For no one could distinguish his own right, i.e. no one could know or distinguish his own right, i.e. he could not attain to his own right, i.e. by contracts, i.e. by the securities. Or his neighbour's right, i.e. the liability of a kinsman, i.e. of another person, i.e. by securities. Or his wisdom, i.e. though he should be sharp with wisdom, or of himself, i.e. from his own observation, i.e. by judgment. Or his property, i.e. though he should have the property of his rank, i.e. from another, i.e. to the defendant. Though he might have it under protection, i.e. this property under protection of the law. In consequence of the suddenness of one day, i.e. on account of the too great rapidity of the passing of the one day. And the sudden judgments, i.e. the sudden judgments which Ailell, son of Matach, passed, i.e. the judgments without consideration, i.e. of place. Until the coming of Coirpre Gnathchoir, i.e. until the coming of Coirpre Gnathchoir, who was accustomed to observe justice, or who loved *just* customs. Who did not consent that any right, i.e. who did not acknowledge that any right should be upon one day, but upon three days, i.e. that it could not be by nature upon one day. But upon three days, i.e. a stay of three days upon the 'seds' of three days. And five days, i.e. upon the 'seds' of five days. And ten days, i.e. upon the 'seds' of ten days. For every one could attain to his right by the proper periods of the judgment, i.e. that the stay which is due to them for every one of these should be allowed by the periods of the judgment; or it is the proper period that should be allowed to the Brehon for giving his judgment. The distress of three days, i.e. it was in a distress upon which there is a stay of three days that Ailell established the three days *for men*, and the increase to the two days was made for the women only. First ever taken in Erin for failure in furnishing men to the hosting, i.e. the first distress *of three days* ever taken in Erin was the distress which Ailell, son of Matach, took for the failure of his hosting, i.e. he took it, or because they did not supply him in three days.

Distress of three days for hosting, rent, an assembly, making a high road, making a by-road, making a fair-green; for service of attack and service of defence; for the trespass of every pet; for the crime of thy son, thy daughter, thy grandson, thy hired woman, thy messenger, the foreigner that is with thee, thy fool, thy jester; for the crime of thy hand, thine eye, thy tongue, thy mouth, thy chieftaincy; for the fee of thine art, except the failure in supplying the feast, or the band of reapers to the chief: these are of one day, though set down among the three days.

Distress.

Athgabáil treisi sloigéd, .i. caċ smaċt meta sloigid uile ar treisi, .i. cipe sloiged do na tri sloigedaib, .i. cind is grad tuaithe do dul isin cath; ocus caċ foeit fri creich, .i. caċ aen ar a mbiaiḋ fiaċ ar a soach, do neoch bus imoomlaind, do dul ar in creich; ocus cach orba do denam chana ocus chairde, .i. for cach ferainn grad flata mar aen fris in rig, ac denam cana no cairde.

Ciss, .i. lethgabail diabulta in cisa ar treisi. Cid bes cis de na tri cisaib, cis nincis o anfine, ocus cis ninfuilaing o fine, ocus cis nairfobide cuma bis ó fine ocus ó anfine.

In tan airitear in fenoir, ocus gabur biathad cia beith loig do raċad do aire, cid fine cid anfine, muna tiṁcastar imin biaṫaḋ sin, is anaḋ naine ar in athgabail gaibes ime. Munaragba biathaḋ imurro, ocus ro ingellaḋ do, is anad treisi for in athgabail gaibes uime; no is brathair gaibes dia raile; cia ro gabaḋ biaṫaḋ im combiathaḋ in treinorach, no im dilsiugaḋ a loig de.

Congbail, .i. trí congbalá do cuirsin la feine: congbail rig oc denam cana no cairde, congbail senad na h-Eclaisi oc cuingiḋ cuarḋa, congbail tuaiṫi fri ruba ocus raba; no congbail tuathgabala, .i. in gabail bis itir di tu[a]iṫ oc denam cana ocus cairdi; letgabail diabalta caċa biata congbala dib sin ar treisi.

Is anaḋ naine iar fut fors in athgabail gaibes in brathair dia raile im biathad rig, no senaid, no tuaiṫi, re na mbiathaḋ, ocus iar nurfocra, Mad iar mbiathad imurro, is anad treisi for in athgabail gaibes in brathair dia raile, cid im biathaḋ, cid im log.

Denum slige, .i. i n-aimsir cua. In smaċt fuil and ar treisi, .i. dar caille. Denum raitte, .i. smaċt nemglanta na rot; in smaċt fuil ann ar treise, .i. da claḋ inie. Denam oenaig, .i. as[in]ann antois,

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[1] *Rack-rent.*—'Cis nincis.' In O'D. 2,898, this is written cis ninsois, i.e. wearisome rent. In C. 807, it is explained bó biṫhbliċt, imaċ caċ mis co cenn mbliaḋna, i.e. a cow constantly giving milk every month to the end of a year.

Distress of three days for hosting, i.e. every fine for failure of hosting has a stay of three days, i.e. in each hosting of the three hostings, i.e. the head of every family of the lay grades is to go into the battle; and every shield to plunder, i.e. every one who has a shield to shelter him, and who is fit for battle, is to go upon the plundering excursion; and every holding *is to furnish men* to make laws or interterritorial regulations, i.e. a man out of every holding of chieftain grade *is to go* along with the king, to make laws or interterritorial regulations.

Rent, i.e. the second portion of the double seizure for the rent has a stay of three days. *That is* in each rent of the three rents, *viz.* rackrent[1] from a person of a strange tribe, a fair rent from one of the tribe, and the stipulated rent which is *paid* equally by the tribe and the strange tribe.

When an old man is to be maintained, and that he (*the person who supports him*), has either received the food or been given the price of it, whether *he be of* the family or *of* a strange family, unless such food be offered him, there is a stay of one day on the distress which is taken for it. If he has not, however, received the food, and it has been promised him, there is a stay of three days upon the distress, which is taken respecting it; or it is one brother that takes it (*the distress*), from another; whether the food has been received *or not* for maintaining the old man, or a promise given to make good its price to him.

An assembly, i.e. there are three assemblies among the Feini: the assembly by a king to make laws or interterritorial regulations, the assembly of a synod of the Church to request a visitation, the assembly of the laity for services of attack or defence; or the assembly of 'Tuathghabhail,' i.e. the food-tribute collected from the 'tuath' which is between two territories at the making of laws and interterritorial regulations; the second portion of the double seizure for every food-tribute of each assembly of these has a stay of three days.

It is a stay of one day that is throughout upon the distress which one brother takes from the other respecting the food-*tribute* of the king, or of the synod, or of the laity, before their food-*tribute has been supplied*, and after warning. But if *it is* after the food-*tribute has been supplied*, there is a stay of three days upon the distress which one brother takes from the other, whether respecting the food-*tribute* or its price.

Making a high road, i.e. in the time of war. The fine for *not making* it *has a stay of* three days, i.e. across the wood. **Making a by-road,** i.e. the 'smacht'-fine for not cleansing the road; this fine *has a stay of* three days, i.e. two fences to it. **Making a fair-green,** i.e. they are both the same, i.e its fences and its

DISTRESS. .i. a clade ocus a ferta, sic et oc, .i. smaċt. Fuba, .i. na tri fuba, .i. fodiuba im loingsechaib, ocus im echtadait, ocus im macu tiri, .i. fuba fri loingsechaib caċa laiṫi, ocus fuba fri hechtar tuaṫa caċ laiṫi, fuba fri macu tire a cind caċ seċtmuine. Letgabail diabulta in fuba ar treisi. Ocus ruba, .i. na tri ruba, .i. roime rind ocus bélat ocus cricha do iadad friu, .i. roime fri rind na neċtrand ocus belota, .i. na bela uatha ocus ci criċ na n-eċtrann. Cin cach eisrechta, .i. na petaḋa, .i. set aine ro loitestar, ocus ni fuil dil in cinaid and uodein, ocus inbleogain nom beir co treisi.

Caċ uair is aṁail a cin uadein do cin a ruip, set treisi ro mill; no cid set aine, noċa nuil dil in cinaid and uodein.

Caċ uair is amail cin inbleogain do cin a ruip, set aine ro mill, ocus inbleogain nos beir co treisi. Ocus is and is amail a cin bodein do cin a ruip in tan is rop do melar he, ocus a ta dil in cinaid and uodein; ocus a chur ind fo cetoir. Is ann is amuil cin inbleoġain do cin in ruip, in tan is rop na toimlither he, no cid rop do melar e, nocan fuil dil in cinaid and uodein.

Im cinaid do mic, do ingine, do huai, .i. set aine ro bronnsat; ocus sic doib uili, .i. nesam toiscide do fir conaig (.i. itesgaire) ocus nir nesum cinad do fir cus a cuindegar, .i. in t-imbleogain as nesa sin uili, ocus set áine ro loitestar ann, ocus in tinbleogain nom beir co triri, .i. set aine do m. Anaḋ treisi duitsi ime, ocus diṫim naine, set treisi duit fein, anaḋ treisi ocus diṫim cuicṫi ata fors in tsliċt so andis. Do mna fochraice, .i. in prim ben, no ben bis for foichill acat, .i. seoit treisi in so uili anad treisi imbu ocus ditim nuine in tinbleogain is nesa uili sin ocus seoit aine sis a foglaiter. Do fir taiscill, .i. in gilla tuṙusa bis for foichill acut, .i. fer a neċtair foas aen aiḋċid lat, is fort a cin co treisi, muna gabard nech bus urrad

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[1] *Service of attack.*—This is thus explained in O'D. 71:—"Service of attack, i.e. the second portion of the double seizure for the service of attack has a stay of three days. 'Fubha,' q.d. 'fo-diubhadh,' i.e. cutting off. There are three services of attack recognised by the Feini, i.e. service of attack against pirates every third day, service of attack against external tribes every day, service of attack against wolves at the end of every week; and every seventh day in the whole year is given by every base tenant, or base tenant of ecclesiastical lands, according to 'Urradhus'-law, and every seventh day given by him, according to the 'Cain'-law, in the summer and in the winter, and every third day in the spring and in the autumn. What is this service, or what service is rendered by the bishop to the chief of the tribe? Where every seventh day is given by the base tenant of ecclesiastical lands in the 'Urradhus'-law, it is in the service of attack against wolves, for

mounds; it is the same, i.e. *as to* the fine. Service of attack,[1] i.e. the three services of attack, i.e. cutting off pirates, and aggressors, and wolves, i.e. attacks upon pirates every day, and attacks upon strange tribes every day, *and* attacks upon wolves at the end of every week. The second portion of the double seizure for *neglecting* the attack *has a stay of* three days. And service of defence, i.e. the three services of defence, i.e. to secure before him the promontories, lonely passes, and boundaries against them, i.e. *to go* before him to promontories that bound the territories of strangers, and to the lonely passes, i.e. the lonely passes *that lead to* any territory whatsoever of the strangers. The trespass of every pet animal, i.e. the pet, i.e. it has injured a 'sed' of one day's stay, and is not itself of sufficient value to pay for the trespass, and the kinsman *being sued* extends it to three days.

Whenever a man's own trespass is like the trespass of his beast, it is a 'sed' of three days' stay that has been injured; or should it be a 'sed' of one day's stay, its own value is not sufficient to pay for its trespass.

Whenever the trespass of a person's beast is like the trespass of his kinsman, it is a 'sed' of one day's stay that has been injured, and the kinsman *being sued* extends it to three days. And the case wherein the trespass of a person's beast is like his own trespass is when it is a beast that is used as food, and its own value is sufficient to pay for its trespass; and it shall be forfeited at once. The time that the trespass of the beast is like the trespass of a kinsman, is when it is a beast *the flesh of which* is not eaten, or though it be eaten its own value is not sufficient to pay for its trespass.

For the crime of thy son, thy daughter, thy grandson, i.e. it is a 'sed' on which the stay is one day, that they have injured; and they are all alike, i.e. it is a necessary of life to a man who asks it (i.e. it is reparation), and it is not an article necessary to pay fines to the man of whom it is asked, i.e. these are all the nearest kinsmen, and it was a 'sed' on which the stay is one day, they injured on the occasion, and the kinsman *being sued* extends it to three days, i.e. thy son's 'sed of one day's stay. There is a stay of three days to thee for it, and a delay in pound of one day; a 'sed' of three days' stay for thyself, and there is a delay in pound of five days upon all this portion following. Thy hired woman, i.e. thy chief woman, or a woman who is on hire with thee, i.e. these are all 'seds' of three days, there is a stay of three days on them, and a delay in pound of one day, these are all the nearest kinsmen, and it is a 'sed' of one day's stay in respect of which the trespass is committed. Thy messenger,[2] i.e. the messenger whom thou hast on

it is on every seventh day he is bound to perform it, and it is the same as every seventh day in the 'Cain'-law, for the service of attack is not less required by the 'Cain'-law than by the 'Urradhus'-law. And where every third day is required of him in the spring and in the autumn, it is a service of attack against pirates, for it is every third "day he is bound to perform it, and this is the service which is due of the bishop to the chief of the tribe."

[2] *Messenger.*—This word might also mean a labourer travelling about looking for work.

DISTRESS. uair, no co rolóinge lais nach aile. Do murchuirti, .i. tairis .i. dair. Do druth, .i. co rath. Do oblaire, .i. fuirseoir. I cinaid do laime, .i. set treisi ro marbustar, .i. dire feoit aine ocus aithgin feoit treisi, feoit treisi in ro uili. Do fula, .i. feoit treisi aca roibi selleċt; is ineclann dlegar isin sellideċt ar truisi. Do thengad, .i. aer, no aimmed, no brat, no guforgell, no gufiaḋnaisi. Do beil, .i. set treisi ro blaisis ac bel; no smacht na gubreiti. Do flaithemnusa, .i. forrbrisid do do céili, .i. in eneclann dligis it cor as do flaitemnus, .i. in eneclann dligis o ceilib i fogail fris, .i. forgiallna inn so; no ni dligis flaiṫ dia aicillnius; no do boing ini dligis dia aicillnius O'D. 72. [ar tre]. I tuillem do feibe, .i. in smaċt etaim sloiga, .i. in i tuilles a feib tochusa do, in eneclann ocus in cumal smaċta cana, ocus trian eirci a cuirp, ocus a feoit, .i. trian a etala. Aċt meth flede, .i. aithgin bid flata cetgiallna, nocha ne a deirim, uair is ar aine dlegar a tiachtain, .i. mani tairi treisi, is aṫgabáil aine gabur ime. No methle, .i. do neoch is flaiṫ cetgiallna, .i. aithgin gnima: letgabail diabulta in gnima ar treisi. At aena cia beith itir treisib, .i. is anaḋ naine ar an[a] athgabalaib doneoch is toisceðum dib aine, cia beiṫ a smacht no a n-eneclann ar treisi.

Athgabail treisi i n-eri do feda, im diubai di thire, im chinaid do chlaid, im chinaid do slegad, hi tair, hi taire, h-it aurġaire, hi fuba do grega, hi foxal do eisrechta, hi tirad it aiṫ, i mbleith it muilund, i n-aittreb do thigi, ina folomrad, ina follscud, ina oslucud, hi foxal do moga, do chumaile, i n-arad do meicc, i n-arad do ingine, hi sleith do mna, ina forcar. Cach gres, cach enechruice, is for cintaib treisi ata.

Athgabail treisi i n-eri do feda, .i. aithgin in feda comaicesa, no smaċt ocus dire in fid nemid; no dire na fed comaiċesa ar treisi.

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[1] *Thy fool.*—In O'D. p. 72, the reading is different. "If he is a fool who is with "the king only, there is then no portion of the body-fine due to the tribe. It is for "the crimes of him who is fool to the king alone, that he (*the king*), had undertaken "to be responsible on this occasion. When a fool, who is between the king and the "people, is accompanying the king, he (*the king*), does not undertake to be responsible "for his crimes."

hire, i.e. a man not of thy tribe, who lies down one night with thee *in thy house*, the responsibility of his crime is upon thee for three days, unless a native receives him from thee, so that he eats along with another. The foreigner that is with thee, i.e. the resident foreigner, i.e. the bond. Thy fool,[1] i.e. who can do work. Thy jester, i.e thy 'obloire.' The crime of thy hand, i.e. it killed a 'sed' of three days' stay, i.e. the 'dire'-fine for a 'sed' of one day's stay, *and* the restitution of a 'sed' of three days' stay *is due* in all *cases* of this kind. Thine eye, i.e. thou hast been looking on at 'seds' of three days' stay *being injured;* honor-price is due for such looking on in three days. Thy tongue, i.e. satire, or slander, or betrayal, or false evidence, or false witness. Thy mouth, i.e. a 'sed' of three days' stay thou hast tasted in thy mouth; or the fine for false sentence *is here alluded to*. Thy chieftaincy, i.e. for injury done by thy tenant, i.e, the honor-price which is due to thee for putting thee out of thy chieftainship, i.e. the honor-price to which thou art entitled from vassals for having done injury to thee, i.e. this relates to chiefs of second claim; or to the thing which a chief is entitled to from his tenants; or he takes what he is entitled to from his tenants in three *days*. For the fee of thine art, i.e. the fine, 'etaim aloiga,' i.e. the thing which his dignity derived from property gives to him, *i.e.* the honor-price and the 'cumhal' of penalty for violating the law, and the third of his body-fine, and *of the fine for injuring* his 'sed,' i.e. the third of his property. Except the failure in supplying the feast, i.e. the restitution of the food of the chief of first claim, it is not of him I speak, for it is in one day it ought to be forthcoming, i.e. unless it is forthcoming in three days, it is distress with a stay of one day that is taken for it. Or the band of reapers, i.e. to one who is a chief of first claim, i.e. there is restitution of the work: the second portion of the double restitution for the work has a stay of three days. These are of one day, though set down among the three days, i.e. it is a stay of one day that is upon the restitution of such of them as are articles of necessity, though the fine for them or their honor-price has a stay of three days.

Distress of three days for cutting thy wood, for breaking thy land, for injury caused by thy fenee, for injury caused by thy stakes, for thy ploughed *land*, for thy weir, for infringing thy privilege, for scaring thy horses, for carrying off thy pet animals, for drying in thy kiln, for grinding in thy mill, for taking possession of thy house, for stripping it, for burning it, for opening it; for carrying off thy bondman, thy bondmaid; for the notice respecting thy son, for the notice respecting thy daughter; for attempting to violate thy wife, for forcing her. All attacks, all insults, are *reckoned* among the offences of three days' *stay*.

Distress of three days for cutting thy wood, i.e. restitution of the common wood, or 'smacht'-fine and 'dire'-fine, for the sacred wood; or 'dire'-fine for the common wood in three days.

DISTRESS. Aiṫgin cacha feda for ain, a diri for treisi; aiṫgin a gabal for treisi, a diri for cuicṫi; aithgin a craeb ocus a snomṫa for cuicṫi, ocus a diri for deċmaid, .i. cin moṫa fid neimiḋ no deidud.

Im diubai di thire, .i. im smaċt do mona, .i. cuic seoit i n-inad da cuailli dec, .i. smaċt fotbaig. Im chinaid do chlaid, .i. set aine ro millestar ann do clad ocus inbleogain nos beir co treisi. Im chinaid do slegad, .i. is in cin do ni do sleg aiṫ do cuailli bir aith, .i. set aine ro loitestar, ocus inbleogam beres co treisi. Ni tair, .i. co hindligtheċ, .i. eneclann ar treisi. Ni taire, .i. illecon do troisce co hindligtheċ, .i. in eneclann dliges ann ar treisi. Ni taurgaire, .i. brisid turrtaige, .i. dorn ina brollaċ ar daigin a fastaiṫe re fiachaib; in smaċt fuil and ar treisi. Ni fuba do grega, .i. it uaite frit, .i. corguineċt no toċfond foro co mbrister; cuic seoit ind, .i. cert, no slat, no in dubaige; eneclann dliges and, 7rl.

O'D. 74. [Mad ó aimmine] do grega [curṫar], co teora rara rupaill bid, .i. mada cuire nech ni do breit daibindib do greaga, is e airet biar eneclann and co ruice in triur is uaisli bís is in rupaill.

Is in maigin as a ngataither in tech, eneclann don triur is uaisli bis and ar a naigid uodein.

Cid fo dera co na fuil eneclann aċt do triur and so, i ngait neich a henmaigin riu, ocus in bail i n-airair is na breṫaib: “Trebdire tis, assenar eneclann cach prim persaind as a midcuairt co morseisir,” co fuil eneclann don mor seisir andside i ngait in seoit a haen tig riu? Is e faṫ fo dera tallaḋ in morseisir andseic ar a n-agaiḋ uodein, ocus coir ce no beṫ eneclann doib i ngait in tseoit a haen tig riu.

Sund imurro noċa tarla aċt triur uasal [and] ar a n-agaid bodein; ocus da mbeiṫ ni bud lia ann do biad doib co mor seisir; no, dono, cumad ime na beith co morseisir he, aigmeili lais in ugdar in set do gait a haentig riu oldas a haenmaigin riu amuich. Ocus anad treisi ar in eneclainn biar in cach ni dib sin, munar hicad iat no cur gabaḋ aṫgabail umpu.

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[1] *Hill of meeting.*—The reading in the Harleian Copy is mind armind, in O'D. 72, it is minn airṁinn; but the word aimmine occurs in C. 797, and hence the reading, “Mad ó aimmine” above.

Distress.

The restitution of every kind of wood in one day, the 'dire'-fine in three days; the restitution of their larger branches in three days, the 'dire'-fine in five days; the restitution of their small branches and chips in five days, and the 'dire'-fine in ten days, i.e. except the sacred wood or the 'Defidh.'

For breaking thy land, i.e. for the 'smacht'-fine on account of thy turf bog, i.e. five 'seds' for every twelve poles, i.e. the 'smacht'-fine for cutting sods. For injury caused by thy fence, i.e. 'seds' of one day's stay were injured in thy fence, and the kinsman *being sued* extends it to three days. For injury caused by thy stakes, i.e. for the injury which the sharp spike of thy pointed stake caused, i.e. they have injured 'seds' of one day's stay, and the kinsman *being sued*, extends it to three days. For thy ploughed *land*, i.e. *for ploughing* unlawfully, i.e. the honor-price has a stay of three days. For thy weir, i.e. in letting the water go unlawfully; the honor-price that is due for it has a stay of three days. For infringing thy privilege, i.e. violating thy protection, i.e. to seize a person by the breast to arrest him for debt; the fine that is for it has a stay of three days. For scaring thy horses, i.e. the country against thee, i.e. for frightening or driving them until they are injured; five 'seds' for it, i.e. *by* a rag, a rod, or a mask; honor-price is due for it, &c.

If thy horses are removed from the hill of meeting,[1] *the fine* extends to the three noblest in a pavilion, i.e. if any one has set up anything to scare thy horses from the hill of meeting, the honor-price which is due for it is *that of* the three noblest persons who are in the pavilion.

From whatever place a horse is carried off, there is honor-price due to the three noblest persons who are there for it on their own account.

What is the reason that there is honor-price but for three persons in stealing a horse from the place in which they are, whereas it is said in the Bretha:—" With respect to house 'dire'-fine, honor-price is paid for every chief person in the banqueting house as far as seven persons," *which clearly indicates* that honor-price is due to seven persons for stealing a 'sed' from the house in which they are? The reason is, the seven persons have room there to themselves, and it is right that they should have honor-price for the stealing of a 'sed' from the house in which they are.

But in this case there happen to be but three noble persons by themselves; and should there be more there would be *honor-price due* to them as far as seven persons; or, indeed, the reason that it extends to seven persons, is because the author *of the law* viewed the stealing of the 'sed' from the same house with them as of greater enormity than to steal it from the same hill of meeting with them in the open air. And there is a stay of three days upon the honor-price that should be for each of these things, unless they were paid for before distress was taken for them.

[illegible] Ni foxal do eisṡréchta, .i. na petaide, .i. a smachta uili ind so sis, cuic seoit ind, .i. aitgin eissreachta na conaic; enecland ar treisi. Ni tirad it ait; .i. fiach fo imrim [i] ar treisi; cuic seoit no deich seoit inn. I mbleith it muilund, .i. similiter. I n-aittreb do thigi, .i. bet inntoe treibi do tigi gan fis; fiach foimrime dit ann ar treisi, .i. cuic seoit i n-oslugad, .i. set ina oslugad mad fás a taige dichmairc; bó indeirrin ind, dirtaid i ndlaid de. Ina folomrad, .i. gait a tuigi dib; no smacht ann ar treisi, .i. cuic seoit. Ina follscud, .i. a colba ocus a n-airscair; smacht no enecland ann ar treisi, .i. in folosgad. Ina oslucud, .i. cid for secu, cid cin secu, .i. cuic seoit i ndul tria tech tria lias, .i. as aitheodon; cuic seoit inn. Ni foxal do moga, .i. féich a foxail; .i. enecland duic i ngait do moga. Do chumaile, .i. sic et de. I n-arad do meic, .i. ina airocra cen a biathad, .i. ina gabail tar arad, .i. cuic seoit sencursa ann ar treisi, no in cumal ban arad fil i mbiathad do mic, no t'ingine tar sarugad. Ni sleith do mna, .i. cen forba ngnima, .i. toirrorsi im enecland ar treisi. Ina forcar, .i. ar ecin; enecland ind ar treisi. Cach gres, .i. do neoch i ndlegar lan. Cach enechruice, .i. o ta lan amach, .i. let ocus sechtmad. Is for cintaib treisi ata, .i. is for treisi ata uinad na hathgabala gabtar im cach cinaid dib.

Athgabail trise i n-imrim do eich, do noe, do cleib, do cairr, do charpait, hi fomailt do ene, do daibche, do scaibaile, do chaire; i ndire do treibi, i folomrad do lubguirt, i ngait do muc, do chairech; i fomailt do bela, do fidbai; im chaithem tascair do thuinne, im lot do aibinne, i fothla t'airgetlaig, im turorgain do bechdin, im burach do thene, im rasas do murmaige, im dire do daise arba, do fotbaig, do fochend, do ratha, do atinn, do luachra, diam dichmairc; illobud do chana, i lobud do chairde, im astad do erradais;

Distress.

For carrying off thy pet animals, i.e. the pets, i.e. the fines for them all are down here, *i.e.* five seds,' i.e. there is restitution of the pets of sensible adults; the honor-price has a stay of three days. For drying in thy kiln, i.e. the fine for using it has a stay of three days; five 'seds' or ten 'seds' for it. For grinding in thy mill, i.e. in like manner. For taking possession of thy house, i.e. to be in thy house without *thy* knowledge; thou mayest have a fine for it according to the damage, with a stay of three days, i.e. five 'seds' for opening it, i.e. a 'sed' for opening it without permission if the house had been uninhabited, a cow for looking into it, a young heifer ('dartaid') for a wisp of *its thatch*. For stripping it, i.e. for taking off the thatch: there is 'smacht'-fine for it, with a stay of three days, i.e. five 'seds.' For burning it, i.e. its benches and furniture: there is 'smacht'-fine or honor-price for *it*, with a stay of three days, i.e. for the burning. For opening it, i.e. whether there be cattle there, or whether there be not, i.e. five 'seds' for going through a house of three sheds, i.e. through the middle: five 'seds' for it. For carrying off thy bondman, i.e. there is a fine for carrying off *thy bondman*; there is honor-price for stealing thy bondman. Thy bondmaid, i.e. in like manner. For the notice respecting thy son, i.e. in warning a *person* not to feed him, i.e. in receiving him notwithstanding the warning, i.e. there are five 'seds' of *those mentioned in* the Senchus *for it*, with a stay of three days; or the 'cumhal' for white-notice is for feeding thy son or thy daughter *after* disobedience. For attempting to violate thy wife, i.e. without completing the act, i.e. body-fine for honor-price, with a stay of three days. For forcing her, i.e. by violence; there is honor-price for it, with a stay of three days. All attacks, i.e. *in the case* of a person for whom full *fine* is due. All insults, i.e. from the full *fine* out, i.e. one half and one seventh. Are *reckoned* among the offences of three days, i.e. the stay upon the distress which is taken for every offence of these is three days.

Distress of three days for using thy horse, thy boat, thy basket, thy cart, thy chariot, for wear of thy vessel, thy vat, thy great caldron, thy caldron; for 'dire'-fine in respect of thy house, for stripping thy herb-garden, for stealing thy pigs, thy sheep; for wearing down thy hatchet, thy wood-axe; for consuming the things cast upon thy beach by the sea, for injuring thy meeting-hill, for digging thy silver mine, for robbing thy bee-hive, for the fury of thy fire, for the crop of thy sea-marsh, for the 'dire'-fine in respect of thy corn-rick, thy turf, thy ripe corn, thy ferns, thy furze, thy rushes, if without permission; for slighting thy law, for slighting thy interterritorial law, for enforcing thy 'Urradhus'-law; *in the case of* good fosterage, *in the*

DISTRESS. soaltar, mialtar, iarrad fris na ro altar, eitiud cleib; im tobaċ nairde comaṫċera, im tobach nairde comaltair, im tobach nairte lanamnasa techta, im choibned eitechta, ḟarchuimrech for eochu, ria slabra hi fer, aurb ria laegaib do buaib. Aithgin mblechtai is for uin ata.

Athgabáil tsrise, .i. ar a fuil anad treisi, .i. a smaċt uili for treise, ocus aitġin a taiscide uili for uin.

Cach baili i fuil imrim sund is fiach foimrime; cach baili ita fomailt, is fiach forcraid fomalta for oin.

I n-imrim do eich, .i. sliastai, .i. fiach foimrime set aine, .i. a feiċ indligṫig uili lan aitġin; tai[s]cidi uili for uin.

O'D. 75, 76. [Cid fodera cuna cutruma do caċ duine is in fiach forcruid foimulta for óin, ocus cu naċ cutruma isin fiach foimrime?

Is é in fáṫ fodera, ar fuirirud tidnuice atá in fiaċ forcruid foimiulta for oin, ocus ní heḋ atá in fiaċ foimrime.

Cid bias is in fiaċ foimrime deriḋe?

Ceiṫri ba do riguib cuna comgráḋuib, ocus aithgin ngnimruiḋ co dechmuid, dia mbe tinċisin cert riu. Dá ba imurro do gradaib flaṫa, ocus bo do gradaib féine, ocus aithgin ngnimruiḋ les; ocus ciḋ bias dóib cu dechmuid, dia n-élaid, is dublud caċ neiṫe ro ráiġsiumur. Ocus cid bias, mad iar ndechmuid elaither ann? Is lainfiaċ gaite ícṫur ann; ocus in cutruma ícṫur i n-elud co dechmuiḋ, is é sin fuil ann iar ndechmuid, cin cu léċtur a eluḋ ime itir, ocus dia n-eluid iaur ndechmuiḋ, is lan gaiti; ocus ó ainbfine in sliċt so. Slán imurro do fine co treise no cúicṫi, fo aicneḋ seoit; laċta no gnímruiḋ co cúicṫi, no sét gan laċt gan gnímruiḋ; ocus tairgille leis oṫha sin amach.]

DISTRESS.

case of bad fosterage, the fosterage fee in the case of over-fosterage, *for* cradle clothes; for recovering the dues of the common tillage land, for recovering the dues of joint fosterage, for recovering the dues of lawful relationship, for unlawful tying, over-fettering of horses, breaking *a fence* to let cows into the grass, breaking it before calves *to let them* to the cows. The restitution of the milk is in one day.

Distress of three days, i.e. on which there is a stay of three days, i.e. all the 'smacht'-fine in three days, and the restitution of all necessaries of life in one day.

Wherever there is use there is a fine for use; wherever there is wear, there is a fine for excessive wear of a loan.

For using thy horse, i.e. thy riding-horse, i.e. a fine for use of a 'sed' of one day's stay, i.e. for all unlawful riding of it there is full restitution: all *necessaries* of life have a stay of one day.

What is the reason that every one has equality in the fine for excessive wear of a loan, and that there is not equality in the fine for use?

The reason is, the fine for excessive wear of a loan depends upon the gratuitous character of it, but in the fine for use this does not exist.

What shall be the fine of use from this?

Four cows to kings and persons of the same grade, and restitution of the work with a stay of ten days, if what is right be tendered by them. But two cows to those of chieftain grade, and one cow to those of the inferior grades, and also restitution of the work; and though these are *the things which are due* to them, with a stay of ten days, if they are evaded, it is double of every thing which we have mentioned. And if after ten days they are evaded, what shall be due? Full fine for theft is paid then; and the proportion which is paid for evading within ten days is the same which is paid after ten days, although evading did not take place in the case at all, and if evading takes place after ten days, it is full *fine for* theft; and this from a man of a strange tribe. But the tribesman is safe till three days or five days, according to the nature of the 'seds;' *the 'sed' which has* milk or work till five days, and 'seds' without milk without work *till three days;* and there is 'tairgille'-fine therewith from that out.

DISTRESS. Do noe, .i. aenluaisti, cuic seoit: co lin sesa, deiċ seoit inn. Do ċarr, .i. ailich no arbu, cuic seoit inn fiac foimrime. Do charpait, .i. cuic seoit no cumall inn; fiach foimrime ar treisi. Ni fomailt do ene, .i. bice; cuic seoti fiaċ fomalta for oin ar treisi. Do daibche, .i. moire, cuic seoit. Do scaibaile, .i. cuic seoit. Do chaire, .i. cuic seoit. I ndire do treibi, .i. eneclann duit i ngait as do ṫreib. I folomrad .i. smaċt and, ar treisi. Do lubguirt, .i. in bo. Ingait do muc, .i. muca co nuir isunn; a naithgin for oin, ocus a ndire for trisi, .i. ar treisi i n-eneclann, .i. a ndire in so in tan naċ it metha. Do chairech, .i. cen li no cen uir. I fomailt do béla, .i. colpaċ diri abela, cuic seoit. Do fidbai, .i. cuic seoit in smaċt. Im chaithem tascair do chuinne, .i. in tascair do cuirither do tuinn, .i. mi do cuirither i port dilis, .i. in duilesc fliuch, .i. femnach no duilesc, .i. smaċt, ocus abeiṫ ar treisi; cuic seoit ind, ocus ro teclama in femnach no in duilesc and. Im lot do aibinne, .i. do suide dala, .i. smaċt i toċailt na tulcha; fiach fotbaiḋ ann, no alan d'ith no bliċt. I fothla tairgetlaig, .i. loc i mbi mein airgit, .i. mein in airgit, no in uma, no in iarainn; cuic seoit ar treisi. Im turorgain do bechdin, .i. ingait na cesach beċ, .i. diablaḋ in cleib, no in eneclann and, .i. in cul cruathar; no ina scris do lubaib. Im burach do thene, .i. im borrfaḋ mar dogni, .i. cin in tenid adannai, .i. set aine ro loite ann, ocus inbleogain beirir co treisi; no smaċt in forloisce, .i. inad da cuailli dec 7rl. Im rasas do murmaige, .i. im ini ro fasas ar ur na dumaige in mara; no in murain ar ambi techtugaḋ, .i. ceidind no ro ar, .i. in
C. 797. muirnech cin buain; [no is luachair in muir muige do buain essleir, .i. a scris no a claide do dainib ocus mnaib]. Na cuic sét ar treisi. Im dire do daise, .i. it cruaich arba, .i. diablaḋ in arba, ocus eneclann ar treisi.

Cid fo dera a beiṫ ar treisi sund smaċt in arba abaid, ocus a beiṫ ar ain tuas? Is é in faṫ fodera in aenfeċt ro gabaḋ athgabail im aithgin ocus imin smaċt tuas, ocus is saine feċt ro gabad and so, uair cach smaċt ocus cach eneclann fasas a fuiririu aithgina, mas a saine feċt ro gabaḋ athgabail im in aithgin ocus im in smaċt, anaḋ treise orra, ocus dithimm

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[1] *The hill.*—In C. 797, the reading is do aimmine, .i. suiḋeċ, no fert no bile cain 7rl, i.e. Thy '*aimmine*,' i.e. seat, or mound, or beautiful tree, &c.

[2] *Herb gardens.*—In the Bee Laws, O'D. 1040, it is stated that full honor-price is due if bees are stolen from an enclosure or an herb-garden.

DISTRESS.

Thy boat, i.e. of one hide, five 'seds' *for it:* with the *full* number of benches, ten 'seds' for it. Thy cart, i.e. for dung or corn; five 'seds' is the fine for over-using it. Thy chariot, i.e. five 'seds' or a 'cumhal' for it; the fine for over-using has a stay of three days. For wear of thy vessel, i.e. thy small *vessel;* five 'seds' is the fine for wear of a loan, with a stay of three days. Thy vat, i.e. great vat; five 'seds.' Thy great caldron, i.e. five 'seds.' Thy caldron, i.e. five 'seds.' For 'dire'-fine in respect of thy house, i.e. thou hast honor-price for stealing out of thy house. For stripping, i.e. 'smacht'-fine for it, with a stay of three days. Thy herb-garden, i.e. the cow. For stealing thy pigs, i.e. fat pigs here; their restitution has a stay of one day, and their 'dire'-fine of three days, i.e. the honor-price for them has a stay of three days, i.e. their 'dire'-fine here when they are not fat. Thy sheep, i.e. without wool or without fat. For wearing down thy hatchet, i.e. a two-year-old heifer is the 'dire'-fine for the hatchet; five 'seds' *is the 'smacht'-fine.* Thy wood-axe, i.e. five 'seds' is the 'smacht'-fine. For consuming the things cast upon thy beach by the sea, i.e. the things which the waves throw in, i.e. the thing which it casts upon thy lawful bank, i.e. the wet salt leaf, i.e. the seaweed or 'duilesc,' i.e. 'smacht'-fine, and it has a stay of three days; five 'seds' for it, and in this case the seaweed or the salt-leaf was gathered. For injuring thy meeting-hill, i.e. thy convention-seat, i.e. there is 'smacht'-fine for rooting up the hill;[1] there is fine for sod-digging for it, or the full *of the hole* of corn or milk. For digging thy silver mine, i.e. a place where there is a mine of silver, i.e. a mine of silver, or of copper, or of iron; five 'seds' for it, with a stay of three days. For robbing thy bee-hive, i.e. for stealing thy hive of bees, i.e. double the *value of the* basket, or honor-price for it, i.e. what protects the combs; or for tearing them from herb-*gardens.*[2] For the fury of thy fire, i.e. the great fury it produces, i.e. the offence of kindling the fire, i.e. a 'sed' of one day's stay was injured in this case, and the kinsman *being sued* extends the time to three days; or there is 'smacht'-fine for burning, i.e. for every twelve poles' length, &c. For the crop of thy sea-marsh, i.e. for the thing which grows on the brink of the sand-bank in the sea-plain; or the sea-grass which has been appropriated, i.e. what grows on the marsh, i.e. the bent which has not been cut down; or it is the rushes of the sea-plain that are wholly cut, i.e. torn up or destroyed by men and women. *The fine is* five 'seds,' with a stay of three days. For the 'dire'-fine in respect of thy corn-rick i.e. thy rick of corn, i.e. the double of the corn and honor-price, with a stay of three days.

What is the reason that the 'smacht'-fine for the ripe corn here should have a stay of three days, and that it has a stay of one day above? The reason is this, the distress was taken for the restitution and for the 'smacht'-fine together above, and it is taken for them separately here, for every 'smacht'-fine and every honor-price which accrues in consequence of restitution, if the distress has been taken at different times for the restitution and the 'smacht'-fine, there is a stay of three days upon it, and a delay in pound of five

cuicṫi; no cuma dul is in anad is nesa don aithgin. Mas a naenfeċt ro gabaḋ athgabail imin aithgin ocus im in smacht, is anaḋ uirri fo aicneḋ na hathgabala.

Do fotbaig, .i. dire na mona, .i. cuic seoit and ar treisi. Do fochend, .i. in smaċt fuil i lot i focind sund; anad treisi ar in athġaḃail gabur uime.

Cid fo dera anaḋ treisi ar in athgabail gabur im in focend sunn, ocus anaḋ naíne ar in athgabail gabur ime tuas? Ise faṫ fodera, im a nemlot gabur in athgabail tuas, ocus anad nesaim uirre uair nocha nesam i artain he da loiter e ina focend; ocus im in smaċta fuil i lot in focend gaḃur in athgabail sund, ocus anad treisi ar in athgabail gabar uime.

Do ratha, .i. cuic seoit ma ro boinged. Do atinn, .i. ma for a cois, .i. ar a fuil techtugad. Do luachra, .i. nocha cuic seoit bias innti ria na buain, .i. cuic seoit and, ocus is inan ocus romainn, acht fir luachair so, ocus murluachair tuas, no muirin; ocus smaċt fuil in ċach ni dib, ocus a beith ar ṫreisi. Dian dichmairc, .i. can fiarfaiġiḋ d'fir bunaiḋ, bertar na hernaili sin uile, is ann ata sain indtu do. Illobud do chana, .i. cin a comallaḋ, .i. foġail i ndlegur eneclann i cain, no smaċt i ndul a luigi cana, .i. na cúic seoit filat forru, ocus anad treisi ar in athgabail gabur umpu. Illobud do cána, .i. folluġaḋ, .i. laebad no i licad do riagla. Illobud do cháirde, .i. fogail i ndlegur eneclann, .i. i treisi, i cairdi; uair noċa nfuil smaċt i cairdi, ocus in-urradus ro hacraḋ. Im astad do urradais, .i. imotastad in t-urradus, no astad fir escairdi na bi i n-urradus; ocus atsuiter fort, .i. na cuic seoit filat for in fer fine ar teċt o ine. Soaltar, .i. forcraid in altrama, .i. diablad a iarata don aite, .i. in taiti gebes im letgabail na hiarrata. Mialtar, .i. diablad do ratha on aite; iar neloḋ so, no ni nesom toiscide in tiarrath. Iarrad fris na ro altar, .i. set treisi tucad is in iarraid and, .i. in tathair gabus im letgabal diabulta in bid ocus in etaig in lenim, .i. in taite gabas, .i. is denam for tuisech an deidenach, .i. noca tucad in leṫ so fuas. Eitiud cleib, .i. in tetach dlegur aice isin cliaban; fo

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[1] *Above.*—Vide supra, p. 185.

[2] '*Escairde.*'—This means a person from a territory with which there was no interterritorial law or regulation.

DISTRESS.

days; or *the 'smacht'-fine* is to have the stay which is nearest to the restitution. If the distress was taken for the restitution and for the 'smacht'-fine together, there is a stay upon it according to the nature of the distress.

Thy turf, i.e. the 'dire'-fine in respect of the turf, i.e. five 'seds' for it with a stay of three days. **Thy ripe corn,** i.e. the 'smacht'-fine which is for injuring the ripe corn; there is a stay of three days upon the distress which is taken respecting it.

What is the reason that there is a stay of three days upon the distress which is taken for the ripe corn here, and a stay of *only* one day upon the distress that is taken for it above?[1] The reason is, the distress was taken above to prevent the injury of it, and there is the stay of an article of necessity upon it (for it is no longer an article of necessity if it be injured in the ear); but the distress here is taken for the 'smacht'-fine which is imposed for injury done to the corn in the ear, and there is a stay of three days upon the distress which is taken respecting it.

Thy ferns, i.e. five 'seds,' if they have been cut. **Thy furze,** i.e. if it be standing, i.e. which is appropriated. **Thy rushes,** i.e. it is not five 'seds' that shall be for it before it has been cut, i.e. there are five 'seds' for it (*the cutting*); and it is similar to *what we have mentioned* before, but that these are true rushes, and that above was sedge or bent grass; and there is 'smacht'-fine for each of them, and it has a stay of three days. **If without permission,** i.e. if done without asking *leave* of the owner, all these kinds of fines are paid to him for them. It is in that case there is a difference *to the owner* in these matters. **For slighting thy law,** i.e. not keeping it, i.e. an injury for which honor-price is due in 'Cain'-law, or the 'smacht'-fine which is for violating the oath of law, i.e. the five 'seds' which are for them, and there is a stay of three days upon the distress which is taken for them **For slighting thy law,** i.e. neglecting, i.e. violating or slighting thy rule. **For slighting thy interterritorial law,** i.e. an injury for which honor-price is due, i.e. with three days' stay by the interterritorial law; for there is no 'smacht'-fine in interterritorial law, and it is in 'Urradhus'-law it is sued for. **For enforcing thy 'Urradhus'-law,** i.e. for keeping thee to thy 'Urradhus'-law, or keeping *to his obligation*, an 'escairde,'[2] who is not within the 'Urradhus'-law; and it is fastened upon thee, i.e. the five 'seds' that are upon the tribesman for coming from the tribe. *In the case of* **good fosterage,** i.e. addition to the fosterage, i.e. double the fosterage-fee to the foster-father, i.e. the foster-father distrains for the second portion of the fosterage-fee. *In the case of* **bad fosterage,** i.e. double the fee from the foster-father; this is after evading, or the fosterage-fee is not a necessary of life. **The fosterage-fee in the case of over-fosterage,** i.e. a 'sed' of three days' stay was given as the fosterage-fee in this case, i.e. the father takes it (*the distress*) for the second portion of the double seizure for the food and the clothing of the child, i.e. the foster-father distrains, i.e. the last is to be done first, and the half above *mentioned* was not given. **Cradle clothes,** i.e. the clothes which by law he should have in the cradle; it is according to the grade of

DISTRESS. aicneḋ grait a athar ocus amathar dlegar sin leis. Im tobaċ nairde comaċcesa, .i. dairt caċa .iii. naidmcoir rainde; ar is nesam toiscide in ime dia ditin ar foġail. Im tobach nairde comaltair .i. smaċt iat, ocus a mbeṫ ar treisi. Im tobach nairde lanamnasa techta, .i. in smaċt bis itir in lanamain uais dligthiġ, .i. cuic dairti dec filet o ceċtar de, .i. smaċt iat beos. Im choibned eitechta, .i. athgabail indligtheċ; no langfitil itir a cenn ocus a cosa, ocus in sas co riṫ roinnig, .i. in tan is ar daigin marbṫa, cen tiaċtain in marbṫa. Sarchuimrech, .i. in sas co rith fo mbraigit, .i. ruainne im a fiacail, no gat salach ina beola. Airba ria slabra hi fer, .i. cuic seoit do smaċt ann, ar treisi, .i. dartaid i trí cuaillib, .i. brisid in aili riasna buaib. Aurb ria laegaib, .i. eneclann and ar treisi, no smaċt cuic seoit. Aithgin mblechtai, .i. a diablad, ar treisi, .i. in lachta. Is for uin ata, .i. is fair ata aneḋ naime.

Acht mas ar daigin brisci in aile, ocus loitiċe in feoir, ocus O'D. 78. [caiṫṁe] in laċta, ro brised in taile, ceṫarda ocus eneclann is in loċt and, ocus smaċt ind feoir ocus in laċta, no in aile, cid be dib bus mo, ocus in aiṫgin mar aen. Ocus is inand sin ocus a denam ar daigin briste in aili a aenar, ocus tainic lot ind feoir ocus in laċta de. Mas ar daigin loitiċe in laċta a aenur, ocus tainic lot in feoir ocus ind aili de, ceṫarda ocus eneclann is in laċt ann, ocus aithgin ind feoir ocus in aili; ocus O'D. 78. mana caemnus ċena in laċt do milleḋ ann [can in fer] ocus can in t-aili, smaċt ind feoir no in aili, ċid be dib bus mo. Mas ar faṫ loitiċe ind feoir a aenar, ocus tainic lot ind aili ocus in laċta de, smaċt ocus aiṫgin is in ferand, ocus aiṫgin in aili, ocus ceṫarda ocus eneclann is in lacht.

Athgabail treisi i folomrad do mairb, i cosait tuilċe, i cumsana dunaid, im ainme, im ecnadach, imm on, im ainbed, im esbaid, im marbchnai narmaige, i folomrad catha, im chumluth ngurcandail, i fubtud cach omnaig, i tabairt mic for muin i tech, i mir

his father and of his mother that this is due. For recovering the dues of the common tillage land, i.e. a young heifer ('dairt') for every three days during which it is not properly divided; for the fence is a thing of necessity to protect it from injury. For recovering the dues of joint fosterage, i.e. it is 'smacht'-fine, and has a stay of three days. For recovering the dues of lawful relationship, i.e. the 'smacht'-fine which is for the noble lawful relationship, i.e. there are fifteen young heifers ('dairts') from each of them, i.e. they are *as* 'smacht'-fine also. For unlawful tying, i e. unlawful distress; or to put a fastening between his head and his feet, and the fastening with the hair string, i.e. when it is with a design to kill, without the killing being effected. Over-fettering, i.e. the fastening extending around the neck, i.e. a hair-bit between his teeth, or an osier withe in his mouth. Breaking *a fence* to let cows into the grass, i.e. there are five 'seds' as a 'smacht'-fine for it, with a stay of three days, i.e. a heifer for every three poles, i.e. breaking fences before the cows. Breaking it before calves, i.e. there is honor-price for it, with a stay of three days, or a 'smacht-fine' of five 'seds.' Restitution of the milk, i.e. double, with a stay of three days, i.e. of the milk. Is in one day, i.e. there is a stay of one day upon it.

But if it was with the intention of breaking the fence, and injuring the grass, and consuming the milk, the fence was broken, the four *fines* and honor-price are then *payable* for it, and 'smacht'-fine for the grass and for the milk, or for the fence, whichever of them is greater, and restitution also. And it is the same to commit the act with the intention of breaking the fence only, when the injury of the grass and of the milk result from it. If it was for the purpose of injuring the milk only, and that the injury of the grass and of the fence resulted from it, the four *fines* and honor-price for the milk *are payable* in this case, also restitution for the grass and for the fence; and if the milk could not be destroyed on the occasion, without *destroying* the grass and the fence, there is then 'smacht'-fine for the grass or for the fence, whichever of them is greater. If it was for the purpose of injuring the grass only, and that the injury of the fence and of the milk resulted from it, there is 'smacht'-fine and restitution for the land, and restitution for the fence, and the four *fines* and honor-price for the milk.

Distress of three days' *stay* for stripping the dead, for disturbing the meeting-hill, for quarrelling in a fort, for slandering, for satirizing, for a *visible* blemish, for a concealed blemish, for mutilating, for stripping the slain, for stripping the slain in battle, for circulating false reports, for scaring the timid, for carrying a boy on the back into a house, for the longed-for mor-

DISTRESS.

mend, im sarurrach mban fri uatne, toirched tar apud ineoch in atbala, ecen mire, ben na tairic a gnimu, fuba nimda, collud mbrethi, im archor auptha, mimir do cor do coin, dantmir do breiṫ o fir besa ai.

Ni folomrad do mairb, .i. a etach do gait don marb [cin] cup a nosa marba, .i. do beim do na corpaib cin cob ta nos marbaḋ, .i. nemnesam in t-étach co ndernatar a coisrecaḋ, ocus do galar is marb in duine, .i. in brat uair naċ nigter. I cosait tuilċe, .i. eneclann i ndebaiḋ innti, no eiric in derbfoirgill; no cumad i in tuigi tuilci; no cuma aṁail fer braiṫ no eigmei, .i. dala; co mbi debaid indtib indis, no scaile, .i. braṫ do denam is in tulaiġ ocus tic olc de, .i. dire in uilc sin aire. I cumsanad dunaid, .i. scailed, .i. tinscetal debṫa i ndunad, .i. dul don marbad, .i. eneclann dligiḋ and, .i. acomeirgi air. Im ainme, .i. cin cubdus, .i. lesainm, no aerad, ocus ineclann uil ann, ar treisi. Im ecnadach, .i. athcantain aire, .i. tria cubus. Immon, .i. i n-incaib.

Im ainbed, .i. fo etach, .i. in leṫ iar mbreiṫemnus ris in coirpdoire [a] nanfot. Im esbuid, .i. imballaib, .i. in tiar mbreitemnus, .i. i ngait neich uada; eneclann and ar treisi. Im marbchnai narmaige, .i. in cnai bis dar in marb is in armuig ina buain de; ocus ar cin caṫ sin, .i. marb cin ar reomat, .i. muna tarfena, .i. ar is comdilus do cach. I folomrad catha, .i. ingait a etaig don marb isin caṫ ocus ar. I folomrad catha .i. is in caṫ for cula coir so, ocus ar cin caṫ reout, .i. sloġaḋ fuidrechta, no im in etach fein, ar is for sena ata. Im chumluch nguscandail, .i. coirpdoire anfoit ar treisi, in coirpdoire duine ṫaiḋi ar cuicti, ocus in coirpdoire comraite ar deċmaide.

Ocus is seḋ fo dera in duine taiḋe ar cuicṫi ar [met] in cuil ocus ar meit na fiach; is aire naċ for treisi. Inand a uidi anta ocus uidi ica fiaċ i n-urradus, no cuma uidi anta [a] uidi gellta, ocus uidi ditma cumad e uidi ica fiach a n-urraḋus.

DISTRESS.

sel, for the oath of a woman in childbirth, for getting a woman with child notwithstanding being forbidden when death ensues, violating a mad-woman, incapacitating a woman for her work, bed witchcraft, neglecting cohabitation, carrying love charms, setting the charmed morsel for a dog, carrying away the hero's morsel from the person to whom it belongs.

For stripping the dead, i.e. to take the clothing off the dead, though it was not thou that didst kill them, i.e. to take it off the bodies although it was not by thee they were killed, i.e. the clothing is not an article of necessity until it is blessed, and it was of disease the man died, i.e. because the cloth is not washed. For disturbing the meeting-hill, i.e. there is honor-price for quarrelling on it, or 'eric'-fine for false witness there; or it is conspiracy on the hill; or it will be like a man betraying or shouting, i.e. *on the hill* of meeting; so that there is a fight in either case, or a dispersion, i.e. to be guilty of a betrayal on the hill from which evil results, i.e. the 'dire'-fine of that evil is paid for it. For quarrelling in a fort, i.e. a dispersion, i.e. commencing a fight in a fort, i.e. to go to kill, i.e. the honor-price of law is for it, i.e. to advance upon it. For slandering, i.e. unjustifiably, i.e to *impose* a nickname, or to satirize, and there is honor-price, with three days' stay for it. For satirizing, i.e. repeating satire, i.e. with justice. For a *visible* blemish, i.e. on the face. For a concealed blemish, i.e. under the clothes, i.e. half in addition to the judgment of body-fine for inadvertence. For mutilating, i.e. in the members, i.e. the additional judgment, i.e. for depriving a person of a member, there is honor-price for it, with a stay of three days. For stripping the slain, i.e. taking the dress that is on the dead man in the field of slaughter off him; and this is slaughter without a battle, i.e. he was killed without slaughter *in the case* before, i.e. unless it appears *otherwise*, for it is equally lawful for all persons *to strip a slain deserter*. For stripping *the slain* in battle, i.e. stripping his clothes off the dead man in the battle *and field* of slaughter. For stripping *the slain* in battle, i.e. this is slaughter in a battle fought in a proper manner, and the former was slaughter without a battle, i.e. in the case of a fugitive host, or respecting the raiment itself; for it is being denied. For circulating false reports, i.e. body-fine for inadvertence, with a stay of three days. The body-fine for secret murder has a stay of five days, and the body-fine for design has a stay of ten days.

And the reason that in the case of the secret murder, there is a stay of five days, is on account of the enormity of the crime and the greatness of the fine; it is the reason why it has not a stay of three days. Its period of stay is equal to its period of payment of debts in 'Urradhus'-law, or its period of stay is its period of pledging, and its period of delay in pound is its period of paying the debts in 'Urradhus'-law.

DISTRESS. I fubtud cach omnaig, .i. tres bundsach, .i. a smaċta, .i. in dubaige no in cert for cuaille, anfot e.

Lan fiach is in fubtaḋ fo faṫ marbṫa cid be baili, ocus tic marbad de; muna ṫi is fiach eigni. Ma tre esbaid, is leṫ ḟiach, dia ti rudur de; muna ti is slan; no lan fiaċ for inti do gni in fubtaḋ, gid i ninnill cid i n-eisinnill, mad fo faṫ rudra do gnether.

I tabairt mic for muin i tech, .i. ar na tecmaing a cenn, .i. dia tora conid rinne, no cenni tora ar ne ecmaing acenn, .i. indeċbir torba, aithgin and an as luga de; no cid be faṫ ar a tucaḋ aċt nar ab tre comraiti, in ni fuil ann (.i. aithgin) ar treisi.

Mara coḋnach ruc in lenaṁ ar a muin istech, cid dligtheċ cid inndligthech suidiugaḋ in tigi, slan fer in tigi, uair is codnaċ do rinde in targain; ocus in codnaċ do rinde in targain, aċt muna faice bera no slega, is trian aithgina ind uad. Mad connaic bera no slega, ocus ni roibi fis riaċtana aici is aiṫgin comlán uad.

Mara ecodnaċ ruc in lenab ar a muin is tech, mas inndligtheċ suiġiuġaḋ in tigi is leṫ aiṫgin for fer in tigi and. [Mára O'D. 80. dliġṫeċ indénta imurro is leṫ aiṫgin for ind écodnuch.]

Mara mac i nais ica leṫ diri do rinde in targain da seċtmaḋ trin na haithgina uad, muna acaid bera no sleaga, ocus mat connaic is deċmaḋ na haithgina uad.

Mara mac inais íca aiṫgina do rinne in targain, in cethruime rand dec trin uad, muna acad bera no sleġa; ocus mat ċonnaic, in cethrumad rann dec na aiṫġina uad; ocus com-gnim scuires in leṫ eile do teċtar de; no dono co na scuirenn comgnim ni dib itir.

Mara mac i n-ais ica leṫ diri do rigni in targain, is ceiṫri seċtmaḋ trin na aiṫgina uad, muna acaid bera no sleġa; ocus mat connaic is ceiṫri seċtmad na aiṫgina uad.

For scaring the timid, i.e. a battle of sticks, i.e. its 'smacht'-fine, i.e. the mask or the rag upon the pole, it is inadvertence.

There is full fine for scaring for the purpose of killing in every case whatsoever when death results therefrom; if it does not, there is a fine for shouting. If *it were done* through wantonness, it is half fine, if injury results from it; if it does not, there is exemption; or there is full fine upon the person who causes the scaring, whether in a place of security or in a place of insecurity, if it be done for the purpose of inflicting injury.

For carrying a boy on the back into a house, i.e. that his head may not strike, i.e. if he brings him so as that *his head* does *strike*, or if he does not bring him so as that his head may not strike, i.e. when it is for a beneficial purpose, though unlawfully done, there is restitution for it at the least; or whatever be the cause for which he was brought *into the house*, provided it was not done designedly, the thing which is for it (i.e. restitution) has a stay of three days.

If it was a sensible adult that carried the child on his back into the house, whether the construction of the house be lawful or unlawful, the owner of the house is free, because it was a sensible adult that committed the injury; and the sensible adult who committed the injury, shall pay *but* one third of restitution for it, unless he saw the dangerous thing.[a] If he saw the dangerous thing, and that he did not think that he would have come in contact with it, he shall pay full restitution.

If it was a non-sensible person that carried the child on his back into the house, if the construction of the house was unlawful, there is half restitution upon the owner of the house then. If the construction of the house be lawful, there is half restitution on the non-sensible person.

If it be a youth at the age of paying half 'dire'-fine, that has committed the injury, he pays the two-sevenths of the third of restitution, unless he saw the dangerous thing; and if he did, he pays one-tenth of restitution.

If it be a youth at the age of paying restitution, that has committed the injury, he pays one-fourteenth of one-third *of restitution* for it, if he did not see the dangerous thing; and if he did, he pays one-fourteenth of restitution: and equal responsibility detaches the half from each of them; or, *according to others*, equal responsibility does not detach any thing from them at all.

Another version.—If it be a youth at the age of paying half 'dire'-fine that has committed the injury, he pays four-sevenths of one-third of restitution, if he did not see the dangerous thing; and if he did, he pays four-sevenths of restitution.

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[a] Ir. *Spikes or spears.*

DISTRESS. Mara mac i nais ica aithgina do rigni in targain, seċtmaḋ trin na aiṫgina uad, muna acad bera no slega; ocus mac connaic, is seċtmaḋ n-aiṫgina uad; no dono cid be duine do rigne in targain, muna accaid bera no slega, i slan do.

I mir mend, .i. mian mna torrcha, .i. gan a mian a ṫabairt di, .i. ó á fir féin, ocus ar daigin secdaċta no crunnaċta ro gabaḋ im in mbiaḋ ann, no cumad ar daigin esba. Ocus a fuil ann ar treisi, .i. in coirrdire. Im sarurrach mban fri uaṫne, .i. do breiṫ lenim; aithgin inn anus luga de; no in turṫaċ is tar do berar ar na mnaib ris in uaitni, in turtgal, ocus ni berenn re deṫbires. In eiric fuil and ar treisi, .i. urṫach saer do beir in ben fri uaitne, no a brisid oc a gabal, no a marḃad a geine, .i. an urṫaċ do beirside [do] denam le do ni

C. 798. ria ndentar, .i. fiadnaise ria toing in ben fri huaitni, [cenip accorair lais fortgell fer da mber, no ar do nimairg athgabail]; uel quod uerius est, fiadnaise mna, no fir ria na toingiḋ in ben, in ben fri uaitni, genap

C. 798. cobur lais fortgell fer da mber, no ar n-imaires [athgabail] do, mat bela in ben don toirċes. Toirched tar arud, .i. tar a saraġaḋ fein, no a tuistin, no a fine; eneclann co bas, ocus coirdire iar mbas; uair cid comraite in fuatach, is anfot in eipiltin; ocus is ann sin do gabar in t-anfot lanfiaċach. Ecen mire, .i. eneclann uil don rig ar treisi, no trian neneclainne inti oca mbi ana forcur, .i. muna tora druth ar cúicti. Ben na tairic a gnima, .i. in ben fuataig, .i. a lanamnus, .i. im diablad a gnimraid, .i. mi ria n-arait ocus mi iar n-arait. Fuba n-imda, .i. pisoca is in lepuiḋ, .i. cnam cosait, .i. andlegar eneclann, .i. a ben do breiṫ uaḋ, .i. cona bi tualaing lanamnus. Collud mbrethi, .i. a lemaḋ, .i. nemdul cuice na imda, .i. isseḋ asas deside, .i. gabal cumaing, no clainde, .i. na .s. uriata comperta. Im-archor aurtha, .i. cise do gne, .i. leṫ fiaċ ann o tiucfa fogail: ocus anfot sin uili. Mi mir do cor do coin, .i. da promad, .i. im smaċt in coin, no ineclan, .i. froma upṫa dus in bud amainsi; leṫdiri ind, uair ni fo faṫ marḃṫa, .i. fromaḋ felmais, .i. fromaḋ na pisoc; ocus anfot indeiṫbire he. Dantmir do breith o fir besa ai, .i. curad mir, .i. do breith on fir is a hae he, .i. diablad in cura-mir no eneclann, .i. amail ro berta o Coinculann; eneclann and ar treisi.

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[1] *Morsel.*—See *Battle of Moira*, p. 71, from which it appears that the marrowbone belonged to the champion.

DISTRESS.

If it be a youth at the age of paying restitution, that has committed the injury, he pays one-seventh of the third of restitution, if he did not see the dangerous thing; and if he did see it, he pays one-seventh of restitution; or, indeed, *according to some*, whoever committed the injury, if he did not see the dangerous thing, he is free.

For the longed-for morsel, i.e. the longing of a pregnant woman, i.e. what she longs for not being given her, i.e. by her own husband, and it was through penuriousness or niggardliness the food was withheld on this occasion, or it was in wantonness. The fine which is for it has a stay of three days, i.e. body-fine. **For the oath of a woman in childbirth**, i.e. in bringing forth a child; there is restitution for it at the least; or *it means* the disgraceful violence ('in turthach is tar') offered the woman which brings on *premature* labour, *i.e.* the painful violence, and it is not in natural course she brings forth. The 'eric-fine' which is for it has a stay of three days, i.e. the disgraceful violence ('urthach saer') which brings a woman to *premature* labour, or injures her person, or kills her child, i.e. the oath which she takes is to be made by her who makes it before *a witness*, to whom it is made, i.e. the witness before whom the woman in labour swore *may prove it*, should the witness wish to do so, against the man from whom he takes, or on whom he levies the distress; or, what is more correct, *it may be* the evidence of the woman *herself*, or of the man before whom the woman, *i.e.* the woman in labour, had sworn, *that is taken*; should he wish to prove it against the man from whom he takes, or on whom he levies distress, if the woman dies in childbirth. **Getting a woman with child notwithstanding being forbidden**, i.e. if he had violated her, or was forbidden by her parents or her tribe; there is honor-price till death, and body-fine after death; for though the violation is intentional, the death is unintentional; and here the unintentional act is found subject to full fine. **Violating a mad woman**, i.e. there is honor-price to the king, with a stay of three days, or one-third of the honor-price of the person who owns her for violating her, i.e. unless being a fool extends it to five days. **Incapacitating a woman for her work**, i.e. the ravished woman, i.e. cohabiting with her, i.e. for double *the value* of her work, i.e. a month before parturition and a month after parturition. **Bed witchcraft**, i.e. charms in the bed, i.e. the 'cosait'-bone, i.e. for which honor-price is due, i.e. to take away a person's wife from him, i.e. so that he is not able to cohabit with her. **Neglecting cohabitation**, i.e. listlessness, i.e. not going to her in her bed, i.e. what results from this, i.e. a narrow passage for childbearing, i.e. for this the fine for closing the childbearing passage is due. **Carrying love charms**, i.e. whoever does so, i.e. *he shall pay* half fine for it where injury results: and all this is without evil intent. **Setting the charmed morsel for a dog**, i.e. to prove it, i.e. the 'smacht'-fine for the dog, or the honor-price, i.e. to test a charm, to see if it has its virtue; there is half 'dire'-fine for it, for it was not with the intent to kill, i.e. it was to prove a charm, i.e. to prove enchantments; and it is an unnecessary unintentional act. **Carrying away the hero's morsel from the person to whom it belongs**, i.e. the hero's morsel,[1] i.e. to carry it away from the man whose it is, i.e. *the fine* is double the hero's morsel or honor-price, i.e. as it was carried away from Cuchullainn; there is honor-price for it, with three days' stay.

Fidbretha, fine bretha, osbreta, muirbretha, do neoch do ruirmius, a naithgin for uin, a ndire for treisi, acht ni fo coisle cuicthe de a cumlechtaib Feini.

Fidbretha, .i. im fid imocbail drochit, .i. deid, .i. atrubairt tuas in fiḋ. Fine bretha, .i. im corus duin [.i.] im corus treibi. Os breta, .i. im corus lin, im cain n-inbir. Muirbretha, .i. im caithim tascair do tuinde, .i. na muirċoirte.

Ma dossaid nech do gort, ocus ma alaid aiṫgin, is for dliġeḋ aini in aithgin, ocus a ndiri for treisi. Iseḋ a cumbair tra, aithgin treisi do imairg fine breta, os breta ⁊rl; on uair fogellaither, is eicin a naithgin do tairic ar aine, ocus a ndire ar treisi, do neoch do ruirmius, .i. do nech ro remradusium-ar romainn ar treisi, .i. cach ni ata smacht.

A naithgin for uin, .i. anaḋ naine for caċ naithgin do ruirmius. A ndire for treisi, .i. anaḋ treisi for in ni is dir and, for in smaċt ocus for in eneclainn. Acht ní fo coisle cuicthi de, .i. anaḋ cuicṫi ar na setaiḃ cuicṫi, .i. tria deṫḃirius dondi; ised in dliġeḋ do ruirmius for treisi; a n-aitgin uili for ain. Cuicthi de, .i. no inbleoġain medonach, .i. di treisi, .i. for treisi a aithgin, a smaċta for cuicti. A cumlechtaib feini, .i. a comsleċtib in feinechais.

Cin do indui, cin do iarmui, cin caċa comocais co a seċt dec it gleithi for cuicti, ar a nascnai cach a narad ar a toraib cach a slan.

Cin caċa comocais, .i. seoit aine ro dleċt dib, .i. im seoit huine, ar is anad amic ocus a hui for treisi, ocus a anad fadeisin for uin; im seotu uine in so uili. Co a seċt dec, .i. in t-inbleogain. It gleithi for cuicti, .i. it breiṫemnaiġeḋ, .i. seoit aine ro dleċt dib ann, ocus in tinbleogain medonach nod ber co cuicti. Ar a nascnai, .i. coro, .i. for in fer as a cin argair ann, .i. dondi ima ngabtar cinad, .i. cura-huasal indsaigiḋ incaċ do beir in tarad a toraċtain do ineich no slaintigend o bidbaid a toicheḋ; no cura uais gnia an cach for a tabair

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[1] *Above.*—Vide supra, p. 185.

[2] *Consumed by.*—Vide supra, p. 129.

[3] *The pledge is given.*—In C. 799, the reading is em for huin iar fuigel britemon imbi, ocus is and fogelltarside iar tabuirt lais do bidbaid a athgabail in feċemon iar nanad. Quickly on one day after the decision of the Brehon upon it, and the time that he decides is after the defendant has taken off with him the distress of the plaintiff after the stay.

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Wood judgments, family judgments, water judgments, sea judgments, such as I have enumerated, have their restitution upon one day, their 'dire'-fine upon three days, except some that are extended to five days by the exceptions of the Feini.

Wood judgments, i.e. respecting timber for erecting a bridge, i.e. the sacred wood, i.e. what I have said above[1] respecting wood. **Family judgments**, i.e what is right respecting the fort, i.e. what is right respecting the house. **Water judgments**, i.e. what is right respecting nets, the law respecting rivers. **Sea judgments**, i.e. for what is consumed by[2] the party from the sea, i.e. the foreigners.

If any one has injured thy field, and if restitution be obtained, the restitution comes under the rule of one day's stay, and the 'dire'-fine under that of three. The summary of it is, however, that the family judgments, and the water judgments, &c., have their restitution upon three days; from the time that the pledge is given,[3] the restitution must be forthcoming in one day, and the 'dire'-fine in three days, in each case I have enumerated, i.e. in each case I have spoken of before as a case of three days, i.e. every thing that is as 'smacht'-fine.

Their restitution upon one day, i.e. there is a stay of one day upon every restitution which I have enumerated. **Their 'dire'-fine upon three days**, i.e. there is a stay of three days upon what is due as fine for it, i.e. upon the 'smacht'-fine and upon the honor-price. **Except some that are extended to five days**, i.e. there is a stay of five days upon the 'seds' of five days, i.e. this is done through necessity; I have enumerated the law relating to them upon three days; the restitution of them all is upon one day. **To five days**, i.e. or the middle kinsman, i.e. upon three days, i.e his restitution is upon three days, his 'smacht'-fine upon five days. **By the exceptions of the Feini**, i.e. from the exceptions made in the Fenechus.

The default of thy great grandson, the default of thy great great grandson, the default of every relative as far as seventeen is fixed to five days, to which all extend their notice by which all secure their safety.

The default of every relative, i.e. a 'sed' of one day is due of them, i.e. respecting 'seds' of one day, for the stay on account of a person's son and his grandson is three days, and on his own account the stay is one day; this is all about 'seds' of one day's stay. **As far as seventeen**, i.e. kinsmen. **Is fixed to five days**, i.e. it was adjudicated, i.e. 'seds' of one day were due of them here, and the middle kinsman *being sued* extends it to five days. **To which all extend *their notice***, i.e. until it reaches to it, i.e. upon the man whose default is sued for in the case, i.e. to the person for whose default it is taken, i.e. every one who serves the notice proceeds to obtain for himself that which indemnifies him from the defaulter;

DISTRESS.

in araḋ im ċinaid in fiallaig so, tobach neich nod slanaigter don fiallaċ so is a cin acarar air. Ara toraib cach a slan, .i. de a muig, .i. in cach do rat in arad ani no slanaige on cach dia toibaig athgabail.

Athgabail cuicthi i marbgabail, i tiuglomrad, im nemthairecc fertad do flatha, im accra itir croaib, im tobach do comorbaib fir mairb, im a rindad iar na ecaib, im gumaideam mna mairb, im a rindad iar na ecaib, im dindas duinethaide, im a eiric iar fir, im foxal camtire, im crinad cacha feda, im denum liacc bron, im aithne n-artha, im chinaid do mimairc, hi foxal ar aes foraire, im claide alla for rud, for umad, im sirc slabra a nindle, im eocha, im damu nad be tairċesa, im fulusa cacha cethra na torbenat, im rubu foichlige, im rubu cethra, im taistellach tuaiṫe, im cinaid meic deoraid, im dingbail mic baitsige, im cert filid tar crich, im imchomus n-aire, imon les anma, im gu-liud mec a orb, im cach nadbur na ro cuindrigther, no na ro cruthaigther.

Athgabail cúicti i marbgabail, .i. bo co na gamaind i cennaiġe, .i. in flaiṫ dosboing, ocus is a fuirirud gnima aile atá, in athgabail gabur im in ni dlegur laisin marb mbo co n-a meistin (i meisrine) mesam dine dartada.

Ocus ni fuil in a saidbre in comorba, uair is do na ceilib dlegar cendaige na flaṫa do ic, ocus a gabail ar timcell do na daer ceilib co roib trian log enech na flatha ann; ocus inbleogain nosbeir co treisi, ocus acra for sochaiḋe not beir co

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[1] *Last fleece.*—'Tiuglomrad,' here translated last fleece, in C. 799 is glossed 'Tigthine,' last food.

DISTRESS.

or the person upon whom the notice is served for the default of a person, makes the distraint of that which indemnifies him from the person for whose default he has been sued. By which all secure their safety, i.e. from the defendant, i.e. every one who serves notice *takes* that which indemnifies him from those he distrains.

Distress of five days' *stay* for dead-seizure, for the last fleece,[1] for not erecting the tomb of thy chief, for suing between *two* deaths, for distraining the heirs of a dead man, for satirizing him after his death, for false boasting of a dead woman, for satirizing her after her death, *distress* for the oath of secret murder, for its 'eric'-fine after it has been discovered, for carrying off an animal's covering, for causing to wither any kind of tree, for making a millstone, for giving in charge improperly, for the loss on account of thy bad place of custody, for carrying off from watchmen, for piercing a cliff for iron ore, for copper ore, for dry animals among cattle, for horses, for oxen not fit for work, for the young of all animals which are not profitable, for animals that scrape, for four-footed animals, for the runner of a territory, for the crime of the son of a stranger, for taking care of the son of a harlot, for the right of a poet crossing a territory, for satire unascertained as to kind, for a nickname, for the wrongfully suing of a son respecting land, for every material which is not adjusted, or shaped into form.

Distress of five days' *stay* for dead-seizure, i.e. a cow with its hide *he pays* for chief's head *payment*, i.e. the chief exacts it, and it is in lieu of other service it is *given*, i.e. the distress which is taken for the thing which is due along with the dead cow and its 'meistin mesam dine dartada.'

And the heir *in this case* has not the wealth of his rank, for the tenants are bound to pay the head *payment* of the chief, and it is taken in the round from the base tenants until it amounts to one-third of the honor-price of the chief; and the kinsman *being sued* extends the time to three days, and suing from many extends it to five; or

cuicṫi; no indeimin in dlegar in cendaiṫi, no cen a naidm, iseḋ dos beir co cuicṫi; bo caċ aen fir diḃ a etrocar, no seċt mba a lin uile don eclais a trocaire o ḃeilib in rig.

I tinglomrad, .i. i forba na bliaḋna no a cinn leṫ bliadna is marḃ he; ocus dama reiṁe, is cetfaid gan ni ind, .i. in biaḋ tanuise eca on ceili, muna tainic aimser biata in tan at baṫ in flaiṫ, .i. biaḋ na bliaḋna i n-abuil, ocus ni ḣe fein do boinge, ocus is e in smaċt fil sund.
O'D. 83. [Ḋiaḋ flaṫa cetgiallna ar treisi, ocus acra sochuide beir cu cuicṫi.]

Mad in flaiṫ timgaras a biad on ceili ó callaind co ḣinit, is anad naine for in athgabail gebus ime. Mada comorba in fir sin timgarus in inbaid sin, is anaḋ treisi, uair is inbleogain saiġti, no ní bi for trebairi. Munab i n-inbaiḋ sin timgaras, ised dom beir do treisi for cuicti, aṁail is beir: "I fut fenechais ni nascat cuma comorba o raṫaib ronathar i rathar."

Im nemthairecc fertad do flatha, .i. im nemtiaċtain do
O'D. 88. denam ulaid cumdaċt imin flaiṫ. [In smaċt] uil ann ar treisi; acra for sochaidi, 7rl. Tri seoit, .i. tri samaisci hi fertad, ma ro metaḋ ṫis, .i. aithgin in ferta fo treisi, daig ni he fein do boing; a smaċt for cuicṫi, .i. teora samaisci fors in céile, im nemtiaċtain do adnacul na flaṫa.

Im accra itir croaib, .i. itir da comorba bis imin acrad, cid neċtar de atbala, do rosa treisi, daiġ is andis do roich cuicṫi.—S.D.

.I. colann éiric do cuingid, no neċtair dib ac acra ar a ceili cro na flatha no cro in ceili; no imin comaccra do niat a comarba in loċta ro croaiġeḋ and, comarba na flaṫa ac acra tiruairsi in bid, ocus comarba in ceile oc acra tiruairsi in raṫa, ocus in seoit turclaidi; ocus cin inbleogain do cach dib cin a ceili, ocus inbleogain nos beir co treisi, acra for sochaiḋi, no nesam na set nos beir i cuicti.

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[1] *S.D*—These letters indicate the name of some author or book, an authority upon the subject of the text.

what is due for the chief's head *payment* is uncertain, or it is not secured by a contract, and this is what extends the time to five days: a cow for every man of them is the severe fine, or seven cows, the whole number, from the tenants of the king to the Church is the lenient fine.

For the last fleece, i.e. at the end of the year or at the end of half a year he (*the chief*) dies; and if *he die* before it, the opinion is that nothing is *due* in that case, i.e. the second food-rent upon the death is *due* from the tenant, if the time of supplying the food-rent had not arrived when the chief died, i.e. the food-rent of the year in which he died, and it is not himself that exacts it, and it is the 'smacht'-fine that is here. The food-*rent* of the chief of first claim has a stay of three days, and suing from many extends it to five days.

If it be the chief who levies the food-*rent* from the tenant from the calends *of January* till Shrovetide, there is a stay of one day upon the distress that he takes for it. If it be the heir of the man that levies it within that time, there is a stay of three days, for it is a kinsman that sues, or it is not upon security. If it be not within that time he levies it, it is extended from three to five days, as *the law* says:—"Throughout the Fenchus it is not enjoined that the heir who is bound by guarantees 'i rathar.'"

For not erecting the tomb of thy chief, i.e. for not coming to erect the protecting tomb over the chief. The 'smacht'-fine which is for it has a stay of three days; suing from several *extends it*, &c. Three 'seds, i.e. three three-year old heifers for the tomb, if it has been neglected by them, i.e. there is restitution for the tomb in three days, because it is not himself that exacts it; its 'smacht'-fine is in five days, i.e. there are three three-year old heifers *as a fine* upon the tenants for not coming to bury the chief.

For suing between *two* deaths, i.e. between two heirs who are concerned in the suit, if either of them should die, it shall extend it to three days, the two would extend it to five days.—S.D.[1]

That is, body-fine is demanded, or either of them sued the other for the property of the chief or the property of the tenant; or the case is respecting the mutual suing which the heirs of both the parties deceased make in this case, *i.e.* the heir of the chief suing for what is due of the food-rent, and the heir of the tenant suing for what is due of the stock given, and the bounty-'seds'; and the default of the one in relation to the other is *as* the default of a kinsman, and a kinsman *being sued* extends the time to three days, suing from several, or the 'seds' being articles of necessity extends it to five days.

DISTRESS. Im tobach do comarbaib fir mairb, .i. comarba ḟlaṫa mairḃ, ocus ceile mairb, .i. comarba na ḟlaṫa oc acra tiruairsi in bid, ocus comarba in ceili oc accra tiruairsi in ratha. Inbleoġain co treisi; accra for sochaiḋi co cuicṫi, .i. is inbleogain, ocus ni fil ina sai[ḋ]bri; no dono, nir erla in t-athair ina bethaiḋ plus. Ima rindad iarna ecaib, .i. eneclann fuil ann ar treisi; ocus anfis ca cinel aire nos beir for cuicṫi, .i. is inbleoġain ocus ni fuil in saiḋbre; no dono nir erla in tathair in a bethaiḋ, .i. aer iar n-ecaib issed fodera anaḋ a eneclainne for cuicṫi fon coir cetna. Im gumaideam mna mairb, .i. im in maidm ngua do berar ar in mnai mairḃ, .i. fon coir cetna daig is eneclann, .i. eneclann ann ar treisi, ocus nembeiṫ na saidbri beirius co cuicṫi. Im arindad iar necaib, .i. eneclann di na haerad, .i. aċcantain aire. Im dindis duinethaide, .i. laigi na duinetaide ar cuicṫi; isseḋ fodera in duinetaide ar cuicṫi ar [meid] in cuil ocus ar meid na fiach; is aire naċ for treisi. Ima eiric iar na fis, .i. coirdoire na duinetaiḋi ar cuicṫi, .i. ar met a ċuil [cin co] ce do necma bas [is ó
O'D. 84. detḃir]. Im foxal camtire, .i. meithir bis im cairid claim, .i. forbrata mil, .i. cuma bis meiṫir caċ data ann, in tuartan. A diablaḋ ar treisi, .i. in ni camthar tar in laeg, in tuartán; eneclann uil and, ocus in inbleogain gataidi beirir co treisi; acra sochaide co cuicte, .i. dá uingi a smaċt. Im crinad cacha feda, .i. diri in feḋa comaiċesa, .i. a smaċt ar treisi, .i. in-a snomad. Im denum liacc bron, .i. is i cet ceṗta ar cuicte, si cet urlum ar treisi, si lan urlum ar aine. Im aithne n-artha, .i. inbleogain do cin in gataidi, ocus re fria iarair ar treisi; sena na dlegur co cuicṫi, .i. in athgabáil gabur im in ni ro erlestar aice, .i. gait. Im chinaid do mimairc, .i. do comla, .i. a mberar for do dorus amach, .i. cin inbleogain do cin na comla; inbleogain beirir co treisi, séna na dlegar co cuicṫi, .i. a mbeir for dorus in tigi, .i. ni e fadeisin bronnus; ocus dombeir inbleogain co treisi, ocus fria insaigid rosaig cuicṫi, .i. do comla fon ngne cetna, .i. coitcenn do tuaith anund, is aire is for cuicṫi. Ni foxal ar aes foraire, .i. in smaċt fuil ar luċt na norcrich, da ructhar seoit na crichi seocha amaċ, .i. seoit treisi "ocus for sochaidi." Im claide alla for rad for umad, .i. foroid, .i. in ruḋ no in tuma for a claiter in aill, .i. in diarrann ina caeraib, ocus in tuma ina ṫinnib; no in tuma ina cloiṫib ar cuicṫi, na tanalaig ar treisi, na aicdib urluma ar aine. In ru na

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[1] *Difference.*—In O'D. 84, the reading is cid do necmad bas is ó detḃir. It should be cin co necmaḋ bás is o detḃir. If the person was left for dead and concealed, though he should recover, the crime is the same, because secret murder was meditated, and believed by the assailant to have been perpetrated.

[2] *Five days.*—The passage above, from "i.e. thy gate" to "days," is in a different hand, and seems to have been interpolated into the manuscript.

DISTRESS.

For distraining the heirs of a dead man, i.e. the heir of a deceased chief, and of a deceased tenant, i.e. the heir of the chief suing for what is due of the food-*rent*, and the heir of the tenant suing for what is due of the stock *given*. The kinsman *being sued* extends the time to three days; suing from many to five days, i.e. it is a kinsman *that is sued*, and he has not the wealth of his rank; or else the father is not any longer alive. For satirizing him after his death, i.e. there is honor-price for it in three days; and ignorance as to the kind of satire extends it to five days, i.e. it is a kinsman *that is sued*, and he has not the wealth of his rank; or indeed the father happened to be no longer alive, i.e. satire after death is what extends the time *of the stay* of the honor-price to five days in the same way. For false boasting of a dead woman, i.e. for the false boasting made of a dead woman, i.e. after the same manner, there is honor-price for it, i.e. there is honor-price for it, with a stay of three days, and not having the wealth of his rank, extends it to five days. For satirizing her after her death, i.e. there is honor-price payable for satirizing her, i.e. for repeating it. For the oath of secret murder, i.e. *the distress for* the oath about secret murder has a stay of five days; *and* the reason that the oath about secret murder has a stay of five days, is on account of the enormity of the crime and the great amount of the fines; this is the reason that it is not upon three days. For its 'eric'-fine after it has been discovered, i.e. the body-fine for the oath about secret murder has a stay of five days, i.e. on account of the enormity of the crime, and whether death has or has not ensued makes no difference.[1] For carrying away an animal's covering, i.e. a cloth which is about a mangy sheep, i.e. the covering of an animal, i.e. *it is such* that it contains a cloth of every colour, *i.e.* the tartan. Its double in three days, i.e. the thing which is folded over ('camthar tar') the calf, *i.e.* the tartan; there is honor-price for it, and the kinsman of the thief *being sued*, extends it to three days; suing from many extends it to five days, i.e. two ounces *of silver* is the 'smacht'-fine for it. For causing any kind of tree to wither, i.e. there is 'dire'-fine for the common wood, i.e. 'smacht'-fine, with a stay of three days, i.e. for stripping off the bark. For making a millstone, i.e. *upon the distress taken for* first forming it there is a stay of five days, for shaping it the stay is three days, for completing it the stay is one day. For giving in charge improperly, i.e. a kinsman *is sued* for the liability of the thief, and the time for prosecuting is in three days; denying that it is due extends it to five days, i.e. the distress which is taken respecting the thing which he has lost, i.e. the stolen article. For the loss on account of thy bad place of custody, i.e. thy gate, i.e. for what is carried outside thy gate, i.e. the default of thy gate is like the default of a kinsman; the kinsman *being sued* extends it to three days, denying that it is due to five days, i.e. what is brought outside the door of thy house, i.e. it is not himself that does the injury; and the kinsman *being sued* extends it to three days, and suing *from many* extends it to five days, i.e. thy gate in the same way, i.e. it is common to the territory without, and this is the reason that its stay is five days.[2] For carrying off from watchmen, i.e. the fine which is upon the people of the border, if the 'seds' of the territory are carried out past them, i.e. they are 'seds' of three days, "and *suing* from many," *&c.* For piercing a cliff for iron ore, for copper ore, i.e. for iron, i.e. the iron or the copper for which the cliff is pierced, i.e. the iron in bolts, and the copper in bars; or the copper in the mines has a stay of five days, in 'tanalaighs' of three days, in manufactured articles of one day. The iron in 'trillsins' has a

DISTRESS. trillsenaib ar cuicti, na screplaib ar treisi, 'na méin no na daiṫ urlam ar aine. .I. coitcend do tuait issund, is aire rosaig cáicte. Im sisc slabra anindle, .i. na dairt, ocus na dartada, no na colpaċa ocus na samaisce, .i. na hindliṫe re torba. Im eocha, im damu nad be taircesa, .i. do na tainic aimsir gnimraiḋ ocus na riagaither. Im fulasa cacha cethra, .i. im ini folosas no i nasus o na cetraiḃ; no is foilli losait ac neoch, .i. samaisci ocus colpaċa ar cuicti, no dairti ocus dartada, .i. minċeṫra.

Cid fo dera anad cuicti sund ar na dairtib, ocus anaḋ treisi romainn? Is é in fáṫ im fiaċaib cuir ocus cunnarṫa ro dleċt iat sunn, ocus is é an-anad budéin in cuicti, in tan is cunnraḋ. Smaċt fogla atá romainn; oċus isé anaḋ cóir in smaċta in treisi.

Na torbenat, .i. noċa toirichniget ni doneoċ in uair sin, .i. na tarbnaiget. Im rubu foichlige, .i. foclaid, .i. im na robaib bis ar foċlae dibside, .i. bainb beca ocus peta ocus oircpeta muc bid i ndeġaiḋ cáich, caillig no eithi foglennat cach. Im rubu cethra, .i. na tairb ocus na cullaig ar cuicti. Im thairstellach tuaite, .i. siblech fair no fir, .i. do da tigib aitigis is in tuait, no fer taithigti cin faichill, .i. in gille turusa; inbleogain beirius co treisi, sena co cuicti, .i. ro aentaiġ dliġeḋ annso. Gabur de budein no dia lepud, arbi taithiḋeċ lepta nurdalta act airer.—n.t. Cinad mec deoraid, .i. taithigid lepad nurdalta, .i. in deoraid bis i foiċill, .i. cin in deoraiḋ fein for treisi, cin a mic for cuicti; no mac fir ber diṫri cinaiḋ eisem ansíde, ocus do da tigib is in tuait aitigis, .i. i cin indiaid a ċoid ocus a cercailli; inbleogain beirius co treisi, acra for soċaiḋe co cuicti. Im dingbail mic baitsige, .i. amail atá baitseċ caċ be taide ar cuicti fo cetoir, no ar cuicti ar mis, .i. na mna taiti asanais, .i. dia digail fuirri in merdrechais.

Tri comaltuir do rime sund: for uin, for treisi, for cuicti. Mad o mnaib meraib no bodraib ⁊rl., is for uin; mad o mnaiḃ dliġṫeċa, is for treisi; mad o baitsechaib is for cuicti.

Im cert filid tar crich, .i. ar esceptur don fileḋ gemaḋ ar dechmaiḋ do neoch eile, cumad ar cuicti dosum, .i. cebe set ar esceptus. Im imchomus naire, .i. im ini eimcoimsigter isa nair, i n-eneclann [uil ann ar treise], ocus ainfis ca cineol aire nos beir co cuicti. Imon

DISTRESS.

stay of five days, in 'screpalls' of three days, in ore or its unprepared state of one day, i.e. it is common to the country here, and this is the reason that it extends to five days. For dry animals among cattle, i.e. the young heifers ('dairts') and the young heifer ('dartadhs,') or the two-year old heifers and the three-year old heifers, i.e. the cattle before they are productive. For horses, for oxen not fit for work, i.e. for which their time of work has not arrived, and which are not trained. For the young of all animals, i.e. for what increases from or is produced by the cattle; or they yield but little of produce for one, i.e. the three-year old heifers and the two-year old heifers have a stay of five days, or the young heifers ('dairts' and 'dartadhs'), i.e. the small cattle.

What is the reason that there is a stay of five days upon the 'dairts' here, and a stay of three days above? The reason is, they were due here for debts of bargain and contract, and their own stay is five days, when it is for a contract. It is fine for trespass that is referred to above; and the proper stay of the 'smacht'-fine is three days.

Which are not profitable, i.e. they yield one no produce at that time, i.e. yield no profit. For animals that scrape, i.e. they scrape, i.e. for the animals which scrape, i.e. little pigs and pets and the smallest pig which follow people, *or* cocks or pet birds which follow people. For four-footed animals, i.e. the bulls and the boars, and their stay is five days. For the runner of a territory, i.e. a man who travels within it, i.e. *a paid messenger*, who frequents two houses in the territory, or a man who runs between them without wages, i.e. the messenger; the kinsman *being sued* extends it to three days, denial to five days, i.e. he submits to law in this case. *The fine* is upon himself or upon his host,[a] for he frequents a certain bed, and that an act of choice. The crime of the son of a stranger, i.e. one who frequents a certain bed, i.e. the stranger who is on hire, i.e. the liability on account of the stranger himself has a stay of three days, the liability on account of his son has a stay of five days; or he is the son of a man who is not responsible for his offence in this case, and he frequents two houses in the territory, i.e. his liability *is upon him who supplied* his food and his bed; the kinsman *being sued* extends it to three days, suing from many extends it to five days. For taking care of the son of a harlot, i.e. as every harlot is like the concubine, *i.e.* the stay is five days at once, or five days and a month, i.e. the unchaste woman who is known, i.e. to punish her for her prostitution.

Three cases of joint-fosterage are reckoned here: those having a stay of one day, of three days, of five days. If from mad women or deaf women, &c., the stay is one day; if from lawful women it is three days; if from harlots it is five days.

For the right of a poet crossing a territory, i.e. as an exception for the poet, though it should be on ten days for another person, it will be on five days for him, i.e. the exception applies to any 'sed' whatever. For satire unascertained as to kind, i.e. for the thing which is fixed for the satire, the honor-price which is for it has a stay of three days, and its not being known what kind

[a] Ir. *Bed.*

DISTRESS. lesanma, .i. in ni ata isin ainm is len no is lista lenus he, .i. ni fes in lileitir in tainm, .i. in eneclann uil ann ar treise, nembet na saidbri
O'D. 86. not beir co cuicti. Im guliud mec a orb [.i. im in liud ngua do berar ar in mac is in ferund], .i. im amus ceneoil do denam de, dus i nastaibther, no tuilite do raḋ ris, .i. ma rad tuilite fris afis ima fir fan go, ar is leṫ in fir, lan ma go; in eneclann fill ann ar treisi. Im cach nadbur na ro cuindrigther, no ná ro cruthaigther, .i. mein iarund, .i. na dentar do caindirech do cruthuġaḋ, .i. in crand cet cepṫa ar cuic laiṫi, cet urlam ar treisi, lan urlam ar aine, .i. cen cendmila.

Fallach cach rudrad, athgabail dechmaide fil im cach rudrad, im cach ndail criche, im inbleogain naitiri cairde, im tobach a slain; athgabail lobuir dia mbe fri gaimniu, athgabail lobuir ecuind co ro gleitir maithre ocus aithre dus ceda lina no do gella.

Fallach cach rudrad, .i. titul, .i. is faill og do neoch a seoit do beiṫ ris amuiġ re comat rudarṫa, .i. im seansmur cinaid, ocus im sentaitmech—S.D. Athgabail decmaide, .i. im cac ni bis re nech amuich re comat rudarṫa, cid be set he cema set aine ar aiġiḋ budein; d' aiṫ aindliġiḋ ar in ti ro fuiriġ imuig he re comat rudarṫa, conid anaḋ dechmaide air, .i. decmaide im crich, ocus ardrac muige do isin crich tall iar sin la taeb na deċmaide. Im cach ndail criche, .i.
O'D. 86. beirid co deċmaid e no gid tullataḋ, .i. anaḋ deċmaide [mad] im crich im na h-uili setu cen segaḋ muigi na inbleogain, .i. do caċ duine o bus tar crich trucha cet, .i. cach ndail acarṫar tar in crich; cin mo ta in filiḋ. Im inbleogain naitiri cairde, .i. ina h-aitire ar a nacarṫar cin inbleogain i cairdi, ar ni fuil slan leo [cuice] co foet deċmaḋ [in]
O'D. 86. ala crich. [A der isin cairde], aitiri in fecheman toicheda do breiṫ
O'D. 87. aitiri in brobuiḋ leo amach [fo ecusc athgabala tar in crich co ro buiṫ a cumuid] ri re deċmaide, ocus is i sin deċmaḋ aitiri ann, no a deir ann, .i. breiṫ cairdi, uair is im crich, .i. fri re deċmaide bit a tig fecheman toicheda. Im tobach a slain, .i. im tobach neċ no slanaigter don fechemain tar crich, ocus is do fechemain dar crich gabur

of satire it is extends it to five days. For a nickname ('lesanma'), i.e. the thing that is for the name which is an annoyance ('ainm is len') or which constantly sticks to a person ('is lista lenus'), i.e. when it is not known whether the name will stick at all; the honor-price which is for it has a stay of three days, not having the wealth of his rank extends it to five days. For the wrongful suing of a son respecting land, i.e. for the wrongful suit which is brought against the son respecting the land, i.e. to question his legitimacy to see if he should be retained, or be called a bastard, i.e. if he is called a bastard it is to be determined whether it is true or false, for if it be true it is half honor-price, if it be false it is full; the honor-price which is for it has a stay of three days. For every material which is not adjusted or shaped into form, i.e. iron ore, i.e. which is not shaped into any regular form, i.e. the bar first shaped has a stay of five days, in the first stage of its preparation (*i.e. as malleable iron*) of three days, fully prepared of one day, i.e. without ornaments.

Every prescription is a neglect, there is distress of ten days for every prescription, for every territorial meeting, for the kinsman of a hostage in an interterritorial matter, for levying what indemnifies him; distress from a sick man if he is on the hides, distress from a sick imbecile until the mother's and the father's *tribes* decide which of the two parties shall give a pledge.

Every prescription is a neglect, i.e. title, i.e. it is perfect neglect for one to have his 'seds' out from him during the period of prescription, i.e. for crimes of old standing, and for old expired contracts.—S.D. Distress of ten days, i.e. for every thing that is out from a person during the period of prescription, whatever kind of 'sed' it is even though a 'sed' of one day's stay in itself; to avenge his illegality upon the person who detained it outside during the period of prescription, so that there is a stay of ten days upon it, i.e. ten days respecting the territory *outside*, and there is further time allowed him afterwards in the territory within, besides the stay of ten days. For every territorial meeting, i.e. it is extended to ten days, or it may be an immediate distress, i.e. there is a stay of ten days in the case of the territory for all 'seds' without regard of place or kinsman, i.e. to every person when it is outside a cantred, i.e. every meeting which is required beyond the territory; but there is an exception in the case of the poet. For the kinsman of the hostage in an interterritorial matter, i.e. the hostage of whom the liability of a kinsman is demanded under an interterritorial regulation, for they have no exemption until they go for ten days into another territory. It is said in the interterritorial law, the hostages of the plaintiff bring the hostages of the defendant with them out over the boundary by way of distress for the space of ten days, and this is the ten days of the hostage in the case, or that is mentioned in the case, i.e. the sentence of the interterritorial law, for it is respecting a territory, i.e. for the space of ten days he remains in the house of the plaintiff, For levying what indemnifies him, i.e. for levying the thing which indemnifies him from the suitor outside the territory; and it is

DISTRESS. no im tobach in lanad n-eirci dligis uime; tiagait co tech aitiri in bidbaiḋ. Athgabail lobuir dia mbe fri gaimniu, .i. athgabail gabur don duine truaġ madia roib se ocus a taeb ris na gemnib. .i. arad ocus troscaḋ ro urfaem i turbaiḋ, ocus ni ro airbertnaiġ cur gaḃaḋ athgabail.

Ro faem toich ocus se na turbaid, ocus sia in turbaid na in deċmaḋ, ocus sia in deċmaḋ ina anaḋ aicinta na set, ocus fuilleḋ on turbaiḋ re anaḋ aicinta na set, co roib decmad ann, ocus anaḋ deċmaide fuirri.

Athgabail lobuir ecuind co ro gleitir maithre ocus aithri, .i. athgabail gabur im cinaid in ecodnaiġ cura deiligter itir fine mathar ocus fine athar, cia dib gellfus de.

Ocus is seḋ fodera athgabail do gabail d' fine mathar ocus athar i naenfeċt im cinaiḋ in mic, cin altruma he; no is e tuicsin in ti dligis co ndliġiḋ dib araen; ocus inbleogain beirir co treiri, accra for sochaiḋi co cuicṫi, senaḋ na dlegur co deċmaiḋ.

Dus ceda lina no do gella, .i. dus cia de na da fine bis fo cinaid; no dono noċon oc ṇechtar de bis, aċt abailiu i mbailiu.

Athgabail fir cethrachat aidche; athgabail fir tairirid cen airis fecheman toich, fonglen noill aenfir; athgabail fir misciul; athgabail fir for a tuit roi; athgabail fir for a nascar fir caire; athgabail fir bis ben fri huaitne; athgabail fir congrenn fled flaṫa; athgabail fir a n-uair udbarta; athgabail fir suic; athgabail fir im a tuit gort; athgabail fir muides muilend, do na bi uiriasacht do cach; a chumat a aith; athgabail bruugaid ar lin a tascair.

Distress.

from the suitor outside the territory it is taken, or for levying the full 'eric'-fine to which he is entitled for it; *the pledges* go to the house of the hostage of the defendant. Distress from a sick man if he is on the hides, i.e. a distress which is taken from a poor sick man who is lying on the hides, i.e. he consented to receive notice and be fasted upon during a period of exemption, and he did not plead it (*the exemption*) until distress was taken.

He submitted to the suit though being within the period of exemption, and the exemption is longer than ten days, and ten days are longer than the lawful stay of the 'seds,' and there is addition from the exemption period to the natural stay of the 'seds,' until it amounts to ten days, and there is a stay of ten days upon it.

Distress from a sick imbecile until the mother's and father's tribes decide, i.e. a distress that is taken respecting the liability of the lunatic until it is settled between the tribe of the mother and the tribe of the father, which of them shall give a pledge for him.

And the reason that distress is taken from the tribes of the father and of the mother together for the liability of a son, is because the liability is on account of fosterage; or it is understood that the person to whom it is due may claim it of both: and the kinsman *being sued*, extends it to three days, suing from several to five days, and denial of its being due to ten days.

Which of the two parties shall give a pledge, i.e. *to know* which of the two tribes are under the liability; or indeed it may be that he is not with either of them, but *wanders* from place to place.

Distress from a man *observing the* forty nights; distress from a man upon a journey without knowing of the plaintiff's suit, the oath of one man shall quickly relieve him; distress from a man by whom a calumnious story has been circulated; distress from a man who has lost the combat; distress from a man upon whom the test of the caldron is enjoined; distress from a man whose wife is in labour; distress from a man who collects the food tribute of a chief; distress from a man at the time of offering; distress from a ploughman; distress from a man who has lost his corn-field; distress from a man who breaks *the rule respecting* the mill, who does not give his turn to every person; the same respecting a kiln; distress from a Brewy for the number of his party.

DISTRESS. Athgabáil fir cethrachat aidche, .i. athgabail gabur don fir teit do cum na heclaisi [inund] re re cethraċat aiḋċi in corgais; araḋ ocus troscaḋ ro uraem i turbaiḋ, ocus nir airbertnaiġ cur gabaḋ athgabail; anaḋ deċmaide fuirri [ocus dithim n-aine dec], ocus nemnesam ro dlecht [and], uair damaḋ nesam nocha ba turbaiḋ in corgus [i leṫ] ris, .i. ailiṫre, ocus ni do gres, aċt fri re mbec do pendait nama, .i. no [seċaiḋ breṫ; nech diambid] loġ enech ina diad, nach for imgabail in cinaid sin do ċuaiḋ; .i. no nech diam log eneċ in diṫim na cuicṫi deidenaigi; uair set aine ro gabaḋ and, ocus isseḋ toingis na fitir ar mu de no gabṫa athgabail, co saerann ar fogeltaḋ, ocus ar diṫim fri re na cuicṫi deigenaid. Athgabail fir tairirid, .i. ni itir a athgabail cirsiu no tesid, daig is arad coitcenn do ratad for braithriu immon ni sen, .i. athgabáil gabur don fir teit for turus cin fir fis aici na feichemain do taideċt [dia ṫiġ] dar eis; inbleogain nom beir co treisi, ocus sena co cuicṫi, ocus anfis ar mu bud e no gabṫa nombeir co deċmaiḋ. Cen airis fecheman, .i. na fitir athgabail do gabail. Toich fonglen noill aenfir, .i. toicheḋ tucaḋ ar sochaiḋi do braiṫrib in sin i naen inad, ocus do ċuaid braithir dib re toiscaib deċbiri amac, ocus do gaḃaḋ athgabail de dar a eisi, .i. is toich, no is luaṫ non glenaind luigi aen fir is in cinaid sin; aen fer eile dia foirgell lais nach for imgabail in cinaid sin do ċuaid.

O'D. 88.

O'D. 88.

O'D. 88.

Inbleogun coitcind don fine is a cin acartar orra and, ocus o do bera in ti dliġiḋ he toicheḋ orra ina inad, slan do ci be dib da ngabur aṫgabail as aithle; ocus set aine acun cintach he, ocus anad naine ro biad aicci air ocus diṫim treisi; ocus is amlaiḋ ro biad maine beith inbleogain oca breith co treisi, ocus o ta, anaḋ treisi air ocus dithim naine: ocus is aṁlaiḋ sin ro biad mainbeṫ acra for sochaide 'ca breith co cuicṫe; ocus o ta, anaḋ cuicṫi air ocus diṫim naine. Ocus is aṁlaiḋ sin ro biaḋ maine beiṫ anfis athgabala aca breith co dechmaiḋ; ocus o ta anaḋ deċmaide air, ocus dithim naine. Ocus is aṁlaiḋ soerus e: ocus nech dama loġ enech na cuic seoit na rachaid i loḃaḋ ar cach laiṫi do na cuic laiṫe deidenaċa huad, ocus fogelltad ocus bleith aen laiṫi, na fitir athgabail do gabail; ocus is aṁlaiḋ saerus re re na cuic laiṫe deiḋenach; ocus turus nach saerand

DISTRESS.

Distress from a man *observing the* forty nights, i.e. distress which is taken from a man who goes over to the church for the period of the forty nights of the Lent; he had consented to notice and fasting during the exemption, and he did not plead it until distress was taken; there is a stay of ten days upon it, and a delay in pound of eleven days, and it was not an article of necessity that was due in this case, for if it were an article of necessity the Lent would not be a period of exemption with respect to it, i.e. *it is* a pilgrimage, but not a perpetual one, but for a short time of penance only, i.e. judgment follows; one who has honor-price *equal to the debt swears* after him that it was not to avoid that liability he went *on the pilgrimage;* i.e. or a man who has honor-price *comes to swear* within the last five days of the period of the delay in pound; for it was a 'sed' of one day's stay that had been taken in this case, and what he swears is that he does not know whether it is from him the distress should have been taken, so that it frees him from *expense of* feeding, and from the delay in pound of the last five days. **Distress from a man upon a journey**, i.e. he cannot be distrained wherever he goes to, for it was a general notice that was served on the tribes-men respecting that thing, i.e. a distress is taken from the man who goes on a journey without his having true knowledge that the plaintiff came to his house after him; a kinsman *being sued* extends it to three days, denial to five days, and ignorance of whether it is from him it should have been taken, extends it to ten days. **Without knowing of the plaintiff's suit**, i.e. that he knew not that distress was to have been taken. **The oath of one man shall quickly relieve him**, i.e. a law suit was brought against a number of tribes-men together, and one of the tribes-men went out on necessary business, and distress was taken from him in his absence, i.e. it is soon or quickly the oath of one man prevails in that liability; another man bears testimony with him that it was not to evade that liability he went *upon the journey*.

It is a common kinsman of the family whose liability is demanded of them in this case, and when the person for whom it is lawful brings his suit against them *all* together, he is safe in distraining any one of them afterwards; and this is a 'sed' of one day with the debtor, and he shall have a stay of one day upon it, and a delay in pound of three days; and this is the way it shall be unless there is a kinsman *sued*, which extends it to three days, and when there is, there is a stay of three days upon it, and a delay in pound of one day: and so it shall be unless there is suing from many to bring it to five days; and when there is, there is a stay of five days upon it, and a delay in pound of one day. And so it shall be unless doubt of distress exists to bring it to ten days; and when it does exist, there shall be a stay of ten days upon it, and a delay in pound of one day. And this is the way in which it is freed: one whose honor-price is *equal to the* five 'seds' that he should forfeit on any day of the five last days, and to *the expense of* feeding and tending of one day, *swears after him* that he did not know that a distress was to have been taken; and it is thus he frees him during the period of the five last days; and he

DISTRESS. ni do budein do cuaiḋ amach and sin e, ocus da saeraḋ ni do budein do saersaḋ ni da muintir dar a eisi. Ni bi fogeltaḋ na bleiṫ forsa na deithbirsib moraib fil and fri re n-anta gu diṫim, ocus bid for na becaib, amail ata athgabail fir suic; ocus asberar "dan anaḋ caċ aṫgabála, mad tulla, ni biad fogelltad fuirri fri re n-aine, ocus treise, ocus cuicti, ocus deċmaide, aċt a fuil o sain amach go diṫim, is and bid fogeltad ocus bleiṫ;" maine be deithbir ni bia fogeltad na bleiṫ.

Athgabail fir miscuil, .i. turbaid do airet bes oc ic eiric in derbforgill.

Araḋ ocus troscaḋ ro uraem i turbaiḋ [ocus ni airbertnuiġ

O'D. 89. a turbaḋ no cur gabaḋ a aṫgabail ina fiadnuisi. Anaḋ dechmuiḋe fuirre, ocus diṫim nuíne dec]. No fer for a liter go, no dia tabuir tasc do ċein; ro ba turbaiḋ do co ro gleiṫi in miscel, mani gabaḋ araḋ i turbaid.

Athgabail fir for a tuit roi, .i. arad ocus trosad ro aurraem i turbaiḋ; ocus i seċtar crich da cuas da denam in comraic ann, .i. da rala do teċt in comraic. Athgabail fir for a nascar fir caire, .i. dul do cairiu firra, ocus ro ba turbaid co toirsi on cairi muna gabaḋ araḋ i turbaiḋ, .i. i seċtar crich tiagar and; damad a crich noċa bia turbaid in fat sin air. Athgabail fir bis ben fri huaitne, .i. in uair gabala na athgabala tainic in turbaid ann; ocus is i a turbaid cair, ocus is as sin gabar in turbaḋ tainic i n-uair gabala na hathgabala conad eḋ is anad di re na turbaide, .i. ro ba thurbaid deċmaide no mis muna gabaḋ arad i turbaiḋ. Athgabail fir congrenn fled flata, .i. faesum eiside; ocus da trian a biata da flaiṫ fein, no trian a biata do flaiṫ eċtrann, .i. arad ro gabaḋ i turbaid, ocus ro ba mi rempi ocus deċmaiḋ ina deġaiḋ muna gabaḋ araḋ. Athgabail fir a n-uair udbarta, .i. lan biathaḋ tucad do liaċtreoir eclaisi eċtrann ann sin, ocus faesam in liaċtreora in dechmaiḋ sin, .i. no

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[1] *Liachtreoir* usually means lecturer. In some cases, however, the *liachtreoir* seems to have exercised judicial functions among the clergy—*vide* C. 690.

went out on this occasion on a journey which does not give him any exemption, and should it give himself any exemption, it would exempt his people after him similarly. There shall be no *expense of* feeding and tending upon the great necessities which exist from the period of the stay to the delay in pound, but there shall be upon the small ones, such as distress from a ploughman; and it is said "during the stay "of every distress, if an immediate one, there shall be no feeding "charged for it for the period of one day, and three days, and five "days, and ten days, but from that out to *the end of* the delay in "pound, *expense of* feeding and tending shall be charged;" unless there be necessity there shall be no *expense of* feeding and tending.

Distress from a man by whom a calumnious story has been circulated, i.e. the exemption occurred while he is paying the 'eric'-fine of the false evidence.

He suffered notice *to be served* and fasting *to be performed* during *the period of* exemption, and did not plead the exemption until distress had been taken from him in his presence. *There shall be* a stay of ten days upon it, and a delay in pound of eleven days. Or he is a man who is accused of falsehood, or of whom a story is reported from afar; he shall have exemption until the calumnious story is decided upon, unless notice has been served during the exemption.

Distress from a man who has lost the combat, i.e. he had suffered himself to be served with notice and fasted upon during a period of exemption; and it was into an extern territory he went to fight the combat, i.e. it happened to him to come into the combat. Distress from a man upon whom the test of the caldron is enjoined, i.e. to go to a testing cauldron, and he shall have exemption until he returns from the cauldron unless notice had been given during the exemption, i.e. he goes into an extern territory in this case; if it be in the territory there shall be no exemption for him during that time. Distress from a man whose wife is in labour, i.e. at the time of taking the distress the exemption occurred in this case; and this is a proper exemption, and from it is derived the exemption which arrived at the time of taking the distress, and its stay is the period of the exemption, i.e. it would be an exemption of ten days or a month unless notice was received during the exemption. Distress from a man who collects the food-tribute of a chief, i.e. this is a protection; and two-thirds of the food-tribute is due to his own chief, or one-third to an extern chief, i.e. a notice was received within *the period of* the exemption, and it would be a month before it and ten days after it if notice had not been received. Distress from a man at the time of offering, i.e. it is full food-offering which was given to the 'liachtreoir'[1] of an extern church in this case, and the protection *given* by the 'liachtreoir' is during these ten days, i.e. he shall have exemption until the person to whom

ro ba ṫurbaiḋ do co ro caiṫe a lan saire in ti dia tardad in urdairc, ma tuc lan biathaḋ no loġ lan biathad do, .i. saire na heclaisi fair iaram.

Anad deċmaide in so uili ar deithbirus, .i. ni bid i ndligiḋ fri nech, ni bi neċ i ndligiḋ friu.

Athgabail fir suic, .i. athgabail gabur don fir is a soc ro mebaḋ, .i. is in errach, faer air sechtmaid, faer buana sechtmaiḋ; treisi in .s. ris, cona deiċ laiṫe, ocus araḋ ro urfaem a turbad. Athgabail fir ima tuit gort, .i. isin fogmur, ocus sen cin, uair damad nua cin ro ba sechtmaiḋ; ocus arad ro uraem i turbaiḋ. Athgabail fir muides muilend, .i. araḋ ro gab i turbaiḋ; ocus robtis tri mis man gabaḋ araḋ, .i. noca tucustar uain neich do neoch seċ a ceili dib, ocus da tucaḋ ro ba eisinnríaic he, ocus noċa biad turbaiḋ do.

Cid fodera co fuil turbaid don eisinnraic is in inaḋ aili, ocus co na fuil ann so? Is e in faṫ, noċa n-im in set sa fein is eisinnraic in duine tall itir, ocus coir cia ro beṫ turbaiḋ do, ocus im in muilind fein do rigni in duine sund eisindracus, ocus coir cin cu beiṫ turbaiḋ do.

A chumat a aith, .i. sic et hoc. Athgabail briugaid ar lin a tascair, .i. seoit ann in sin, ocus gaibter cid airsim ara daig ni bi cin tsaire fair. No dono is d'aitech forṫa gaibṫer in athgabail i suidiu, ar ni bisium cen tsaire fair, .i. ar esceptus sin don briuġaiḋ; anaḋ deċmaide ar cach n-athgabail gabur de [ciḋ nesam no nemnesam]. O'D. 90.

Comloga o tuaiṫ do briugaiḋ, cid im a set uine, cin ni be saire fair, ocus comloga uadsum. Cia beṫ suiri fair do gres, ni imdeitin gabala aṫgabala de; no cumad e faesam in aireċ tuisi in dechmaiḋ; ocus facabar faesam im fiaċa ar in m-briugaid, cin co fagabar im biad.

Athgabail fir lech cuind cia fo dila la airecht; athgabail dechmaide im crichad selba, im fuigell, im dirind uas caċ, im rodarc tunne [im set rodeirc] im

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[1] *Aire-tuisi.*—He was the chief who commanded the army of the territory.

DISTRESS.

the offering has been made has exercised his full power of giving freedom, if full food-offering or the price of the full food-offering has been given him, i.e. the freedom of the church is upon him afterwards.

All these have a stay of ten days for necessity, i.e. they are indebted to no one, and no one is indebted to them.

Distress from a ploughman, i.e. a distress which is taken from a man for the ploughshare which was broken, i.e. in the spring, *i.e.* exemption of ploughing for seven days, as the exemption for reaping for seven days; and the three days added to the seven make ten days, and he had permitted notice to be served during exemption. Distress from a man who has lost his corn-field, i.e. in the autumn, and it is an old debt, for if it were a recent debt, it would be seven days; and he submitted to notice during a period of exemption. Distress from a man who breaks *the rule respecting* the mill, i.e. he received notice during the exemption; and there would be three months if notice had not been received, i.e. he has not given one man's turn to another in favour of either of them, for if he had done so he would be an unworthy person, and would not get *the benefit* of the exemption.

What is the reason that exemption is allowed to the unworthy person elsewhere, and that it is not here? The reason is, it was not with respect to the very thing in question the man in the former case was unworthy, and it is right that he should have *the benefit of* the exemption, but it is with respect to the mill itself that the man here would be guilty of an unworthy act, and it is right that he should not have *the benefit of* the exemption.

The same respecting a kiln, i.e. in the same manner. Distress from a Brewy for the number of his party, i.e. this was a 'sed' of one day, and it was taken from him even though he was not without immunity. Or else it was from his steward-bailiff the distress was taken in this case, for the *steward-bailiff* is not without immunity, i.e. for this is *a case of* exception to the Brewy; there is a stay of ten days upon every distress that is taken from him, whether in the case of an article of necessity or one not of necessity.

Compensation *is made* to the Brewy by the territory, even for his 'sed' of one day, though he have not immunity, and he gives compensation. If he always has immunity, the taking of distress from him is not allowed; or the ten days are the protection given by the Aire-tuisi;[1] and protection is obtained as regards debts in the case of the Brewy, though it is not obtained as regards food.

Distress from a man of half sense until the court *decides* who is to pay; distress of ten days for the partition of lands, for a relic, for the mountain *land* high above all, for things *of value* seen on the sea, for

Distress. diubu nuire, im comorguin cnama, im aire fri sruth, im folach fiann do thaircelad, im crand ngabala bir i ndithrib, im cert cach fenneda, im orba mic niath [do comruind,] ar is foglaid selba cach micoraċ. Ni tualaing roda selba sanna nech no do ren nad etairce.

Athgabail fir leth cuind cia ro dila la airecht, .i. in fer leṫ cuind no leṫ ceilli, .i. imbleogain nombeir co treisi, acra for sochaidi co cuicti, sena co deċmaiḋ, .i. berṫi inbleogain for treisi; berṫi for cuicti, co festar in codnach, no fer leṫ cuinn [no] leṫcinaiḋ. Berṫi for deċmaiḋ co roisc aireċt do timurcain, .i. co festar iaram cia dib for ambia a cin, itir maiṫri ocus aiṫre, no deoraiḋ bis for a leraiḋ. Athgabail dechmaide im crichad selba, tir dibad no sliab, .i. im roind feraind na fine, .i. nemnesam nos beir co treisi, acra for sochaid co cuicte, sena co deċmaiḋ, .i. munab fri har no iti feoir, is ar treisi; dia mbe imsena etarru, is for cuicti; mad in alamuig, is for dechmaid. Im fuigell, .i. cumal ce aca mbe. Im dirind uas caċ, .i. i n-indus cetna; nemnesam [nos beir] co treisi, acra for sochaiḋ co
O'D. 2354. cuicte, sena co deċmaid. Im rodarc tunne, [.i. ro derc do cein, .i. maḋ chi nech do cein for tuinn, is lais ni de, .i. uinge ocus escra fiona, no fiaċ no neċtar de. Set roderc], .i. na deilci ocus na corrċara fri bruinni naenaig ar uin; munar fri aenach, is ar treisi; ocus na foilgi fri bruinni n-aenaig ar treisi, munar fri bruinni n-aenaig, is ar cuicti, na tinde ar deċmaiḋ. Im diubu n-uire, .i. na deiċ mba no in fichit bó i n-gait eisi, .i. in eneclann uil ann ar treisi, ocus nembeṫ na saidbri, no acra for soċaid, co cuicti, sena co deċṁuiḋ, .i. in ní ata i n-adbul teisi na huire, .i. smaċt, ocus a beṫ ar treisi, ocus acra ar soċaiḋe, ar cuicti, sena ar dechmaid, .i. in set foraici uingi, no in set se screpall, no in set rodairc; ocus nemnesam beirir co treisi, acra for sochaide, ⁊rl. Im comorguin cnama [.i. cille cin aṫċomairc in .s.] .i. ac tabairt a smera eisib do urṫaib, .i. aṁail ata comcenn foroehtorach, .i. in cnám ima ndentar in comrac, .i. in smaċt ocus in eneclann ar treisi, ocus acra for sochaiḋ co cuicti, sena co deċmaiḋ.

O'D. 92. [Mád essug cin udacht forluigter on eclais, ocus damuid dliguḋ, is lan smaċt ocus lán eneclann ind. Muna damuid

DISTRESS.

valuable articles, for digging a church-yard, for breaking bones, for damming a stream, for robbing the hunter's tent, for the appropriated tree which is in the forest, for the right of each warrior, for dividing the lands of a sister's son, for he is a plunderer of the land who makes a bad contract *respecting it.* One who has sold land cannot unbind it or set it aside.

Distress from a man of half sense until the court *decides* who is to pay, i.e. the man of half reason or half sense, i.e. a kinsman *being sued* extends it to three days, suing from several to five days, denial to ten days, i.e. the kinsman extends it to three days; it is extended to five days, till it is ascertained whether he be a sensible adult, or a man of half sense or half liability. It is extended to ten days, that there may be time to assemble the court, i.e. that it may be ascertained afterwards upon which party his liability is to be, between fathers and mothers, or the stranger who lodges in the house.[a] Distress of ten days for the partition of lands, *i.e.* waste land or mountain *land*, i.e. for dividing the land of the tribe, i.e. its not being an article of necessity brings it to three days, suing from many to five days, denial to ten days, i.e. unless it be for ploughing or grazing, its stay is three days; if there be denial between them, it is five days; if *he be* outside *the territory*, it is ten days. For a relic, i.e. a 'cumhal' from him who has it. For the mountain *land* high above all, i.e. after the same manner; its not being an article of necessity brings it to three days, suing from several to five days, denial to ten days. For things *of value* seen on the sea, i.e. which he saw at a distance, i.e. if one sees any thing at a distance on the sea, he is entitled to some of it, i.e. an ounce, and a vessel of wine, or the value of it, or either of them. Valuable articles, i.e. the brooches and the borders at the approach of a fair-day have a stay of one day; if they are not for the fair, the stay is three days; and the rings at the approach of a fair have a stay of three days, if not at the approach of a fair, of five days, the rings have a stay of ten days. For digging a church-yard, i.e. the ten cows or the twelve cows for stealing out of it, i.e. the honor-price which is for it has a stay of three days, not having the wealth of his rank, or suing from several, extends it to five days, denial to ten days, i.e. the thing which is for the great cutting of the church-yard, i.e. the 'smacht'-fine, and its stay is three days, suing from several extends it to five days, denial to ten days, i.e. a 'sed' worth an ounce, or the 'sed' of six 'screpalls,' or the valuable 'sed;' and its not being an article of necessity extends it to three days, suing from many *to five days*, &c. For breaking bones, i.e. belonging to a church without asking permission of the several *persons interested*, i.e. to take their marrow out of them for sorcerers, such as the 'comchenn for ochtarach,' i.e. *or it is* the bone about which the combat is fought, i.e. the 'smacht'-fine and the honor-price have a stay of three days, suing from many extends it to five days, denial to ten days.

If it be *the remains of* a bishop who did not make a will *respecting his burial* that have been taken away from the church, and that *the judg-*

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[a] Ir.: *Who is on his bed.*

dligud, is letsmacht ocus let eineclann ind. Issed dno ma is manuch berur ina riċt.

Maḋ espuc fors a mbid udaċt, is in gne cétna fair etir lan ocus leṫ, muna toirgiter in cumul; dia toirciṫer in cumul, is leṫ smaċt ocus let eineclund ina fuaduċ, dia ndamuid dliġug in eclais aca mbid; muna damuid dligud iss lan.

Maḋ nach eile beruir ina riuċt, iar toircsin na cum*aile* is leth einiclund ocus letsmaċt, dia ndamuid dligud an eclais aca mbiḋ; muna damuiḋ dliġuḋ, ceṫruiṁe smaċta ocus ceṫ*ruiṁe* eineclain de, ocus is e smaċt ad beir sund in smaċt ad beir cin.

Is and a ri a tuicsin cur ub les in tan ro facuib h*udacht*. Is and is í a tuicsin cur narbuḋ les in tan naur facuib udaċt. Ised is udaċt and a facbúil do ac a fine a fuaslucuḋ cid be *inud* a tecmu é. Is é is cin udaċt and cin a fácbail do ac a fine a fuasluccuḋ ciḋ bé inud a tecmu é. Is in eclais tucaḋ inud *a* reclésa do and sin. Mas a tuaiṫ amuich tucaḋ a reclés do, ocus is ann ro hadnuiced é, aċt mad ro fuaduiġeḋ uaithi e, *cid* re naruid, cid re troscuḋ, cid iar naruid cid iar troscad, ocus cinnti less in tí ro fuatuig cunach les, lain fiaċ fodbuiḋ *ann*, ocus láin eineclund, ocus aisiuc in cnaṁa, no cumul tar éis. Ocus as é cnaṁ at beir sund rí báiter for sroṫuib, no *is* deoruiḋ dé ro dilsiud don muir ocus do gaiṫ, ocus a dilsi do luċt in feruinn cus a tárlu é, cu tuctur cumul tar a ce*nd*, ocus comruind bairce dliġṫiḋ ar in cumuil sin.]

Im aire fri sruth, .i. ime ar cind in srota, .i. ime cuir as ind ime arisi ni as mo 'na a ċuit.

Ma ro imestar in duine ar cind in tsroṫa ni is mo na seiseḋ do caċ leiṫ don abaind, masa leis impi do cach leiṫ, no trian d'aen leṫ, manip leis aċt aen leṫ, da trian na himarcrada eirc

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ment of law is submitted to, full 'smacht'-fine and full honor-price shall be for it. If law be not submitted to, it is half 'smacht'-fine and half honor-price. This is the case, too, if a monk has been taken away instead.

If he be a bishop who did make a will *respecting his burial*, it shall be after the same manner as to the full and half *fines*, unless the 'cumhal' has been offered; if the 'cumhal' has been offered, it shall be half 'smacht'-fine and half honor-price for carrying him away, if the church with which he is *buried* submitted to law; if it does not submit to law the full *fines are exacted.*

If it be another person that has been taken instead, after tender of the 'cumhal' it is half honor-price and half 'smacht'-fine, if the church with which he is *buried* submitted to law; if it does not submit to law, it is one-fourth of 'smacht'-fine and one-fourth of honor-price, and the 'smacht'-fine that is due here is the 'smacht'-fine fixed for the crime.

It is understood that it is his *family's* when he left a will. It is understood that it is not his *family's* when he has not left a will. "Will" means that he left it on his tribe to redeem him wherever he may happen to be. "Without will" means that it has not been left by him on his tribe to redeem him wherever he happens to be. In this case a place for a tomb was given him in the church. If it be in a territory outside that a tomb was given to him, and that he was buried therein, if then he was carried off from thence, either before notice, or before fasting, or after notice and after fasting, and that the person who carried him away is certain that he is not his, there shall be full fine for opening the earth, and full honor-price and restitution of the bones, or a 'cumhal' instead of it. Or the bone referred to here is *the bone of* a king drowned in the streams, or of a hermit condemned to the sea and the wind, and the right to whom belonged to the people of the land where he happened *to be cast ashore*, until a 'cumhal' is paid for his redemption, and this 'cumhal' is to be divided after the manner of a lawfully *forfeited* bark.

For damming a stream, i.e. a dam at the head of the stream, i.e. to add one dam to another more than his share.

If a man has dammed the head of the stream more than one-sixth on each side of the river, if he owns *the lands lying on* both sides of it, or than one-third on one side, if he owns but one side, two-thirds of the excess of the fish *taken* to be given by him to the owners of the

DISTRESS. uad do lucht na sod aile sis no suas, cid be conair dib dech in tiasc. Amail smaċt sin, ocus a biṫ ar treisi, ocus nembith na saibri co cuicṫe, ocus sena co dechmaiḋ.

Im folach fiann, .i. both folachta, .i. im cach set, .i. biad na seoit, do berar as an uarbot; uair is amail fer tar crich, .i. eneclann do cach feinid do na tri feinedaib, a tisad ar treisi, .i. ní biṫ i ndligud fri nech, ni bi nech a ndliguḋ friu. Im crand ngabala bis i ndithrib, .i. in crann crosta, ar deċmaiḋ, se cet certa ar cuicti, cet urlam ar treisi, lan urlam ar aine. Im cert cach fenneda, .i. cach set dlegar don fennid, uair is amail fer tar cric, .i. in taire eċta.

O'D. 93. [Cid fo dera seċtmaḋ einecluinne don feindiḋ is in crand fulucht fianaċta, ocus a beṫ ina fogluiġe?

Is e in faṫ, foglu dilsi do ni, ocus nocha milleḋ a eneclann im duine fogla dilsi do denum, ocus munub dilus etir iat, nocha mbia ni etir and.]

Im orba mic niath [do comruind] .i. mac sethar, .i. in gormac; .i. ni n-aimsir air. Nemnesam beiris co treisi, acra for sochaid co cúicti, sena co deċmaiḋ, .i. seċtmaḋ tire diḃaḋ, .i. im a tabairt do, no cide fris ni rena.

Cumal seṅorba, cid fine maiṫri nos rena, ocus ciapa nesam toiscide ropa anad n-aine, uair is nach eile noṫ ren, is ar treisi. Cid fine maiṫri nod renad, ocus munap nesam toiscide, is ar treisi. Uair is naċ eile, ocus naċ nesam ṫoiscide, is ar cuicṫi; uair ata for sena oc in fine oca n-adbruther, ár ma la fine maiṫri itir, is ar dechmaid.

Ar is foglaid sélbád cach micoraċ, .i. ar is foglaiḋ do'n ferand inti cuiri drochcuir de.

Ni tualaing roda selba, .i. ni coimgech comscaileḋ in feraind, .i. ro gata no ro randa. Nech no do ren, .i. neċ recas aṁach. Nad etairce, .i. na taircenn amuich, .i. in mac ingar.

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[1] *The appropriated tree.*—In c. 801, the following explanation is added: i.e. if it be clipped, i.e. a tree which is rendered domestic by the Feine, or by the warriors; or it is a door to them and a place of resort; or it is a tree with goodly fruit, and its right is in the person who has taken possession of it.

other weirs up or down whichever way the fish pass. This is by way of 'smacht'-fine, and it has a stay of three days, and not having the wealth of his rank extends it to five days, and denial to ten days.

For *robbing* the hunter's tent, i.e. a cooking-tent, i.e. for every 'sed' (i.e. the 'seds' are food) that is taken out of the hunting-tent; for it is like the case of a man outside the territory, i.e. there is honor-price due to each warrior of the three *grades of* warriors, *and* it has a stay of three days, i.e. they are not indebted to any one, no one is indebted to them. For the appropriated tree[1] which is in the forest, i.e. the crossed tree, its stay is ten days, that of its first shaping five days, that of its first preparation three days, that of its full preparation one day. For the right of each warrior, i.e. every 'sed' that is due to the warrior, for he is as a man outside the territory, i.e. the Aire-echta.[2]

What is the reason that the seventh of honor-price is due to the hunter for the appropriated tree, he being a plunderer?

The reason is, he commits lawful plundering, and it does not deprive a man of his honor-price to commit lawful depredations; but if they are not at all lawful, nothing is due for it.

For dividing the lands of a sister's son, i.e. the sister's son, i.e. the adopted son, i.e. not in time of ploughing. Not being a necessity extends it to three days, suing from many to five days, denial to ten days, i.e. the seventh of the land of inheritance, i.e. about giving it to him, or whatever thing he sells.

As to the 'cumhal senorba,'[3] if it be the tribe of the mother that has sold it, and that it is a necessary of life, the stay will be of one day, when it is another person that sold it, it will be of three days. If it be the mother's tribe that has sold it, and that it is not a necessary of life, its stay is three days. When it is another person *that sold it*, and that it is not a necessary of life, it has a stay of five days; when it is being denied by the tribe who are sued for it, if it be by the tribe of the mother at all, it has a stay of ten days.

For he is a plunderer of the land who makes a bad contract *respecting it*, i.e. for he is a plunderer of the land who has made a bad bargain about it.

He cannot unbind the land, i.e. he is incapable of unbinding the land, i.e. it was taken, or it was divided. A person who sold it, i.e. who sells it out. Or set it aside, i.e. he cannot set it aside outside, i.e. the 'mac ingor.'

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[2] *Aire-echta.*—He was the champion of the territory.

[3] *Cumhal senorba.*—This was a portion of land retained by the chief in his own possession to provide for indigent members of the clan.

DISTRESS. Is cosse conamar athgabail huine, ocus aile, ocus treisi, ocus cuicthe, ocus dechmaide la Feni a comairleib eclaisi, a nnoisib tuaṫ, a firechtaib filed, a comcetfaidib flatha, a comairle breitheman, acht ni ima tormaig cubus ocus aicne a firbrethaib iar cubus.

Is cosse conamar, .i. is co se ro cainaimsiġeḋ, no ro cotaimsiġeḋ anaḋ n-uine for in athgabail ar ut. Ocus aile, .i. ar ut. Ocus treisi, .i. ar ut. Ocus cuicthe, .i. ar ut uili so anuas. A comairleib eclaisi, .i. a comairlib loċta na heclaisi, Patraic ocus Benein ocus Cairnech. A nnoisib tuaṫ, .i. a hurdarcuġaḋ loċtana tuaithi, Laegairi ocus Corc ocus Dairi, .i. fer n-Erenn. A firechtaib filed, .i. Ros ocus Dubtach ocus Fergus. A comcetfaidib flatha, .i. Laegairi ocus Corc ocus Daire, .i. fer n-Erenn o sin amach. A comairle brethemαn, .i. fer n-Erenn, .i. do neoch do bi ar aird, .i. Erc ocus Dubtaċ, .i. senchaiḋ. Acht ni ima tormaig, .i. aċt a ni tormaigit na cristaidi do reir a cubais. Ocus aicne, .i. na fer firen o sin ille. A firbrethaib iar cubus, .i. do reir na fir breṫ cuibsech, .i. cach ni is cosmail fris sin, ocus na tuc ar aird.

O'D. 94. [Aṫgabail ar fut so anuas; ocus is amluiḋ gabur in aṫgabáil ar fut: a tabuirt a ndoruim fri lias, no a m-bac n-achuiḋ, ocus a tairisiu ón fechemuin toicheda don bidbuiḋ ina láim re ré n-anta, ocus gell a láiṁ in fecheman toicheda tar cend na aṫgabála res in re sin; ocus muna tucaid in bidbuiḋ in gell cia mad aṫgabail ar fut í, do ní aṫgabáil tulla di.

Ma do beir in bidbuid in gell res in aṫgabáil i láiṁ in fecheman toicheda, beiriḋ in fechem toicheda a gell ina láim amach re ré n-anta, ocus tabrad an gell lés amuiġ a forbu anta, ocus tabrud a gell don bidbuiḋ, ocus tabruḋ in aṫgabail do fechemuin toicheḋa; ocus muna tuca in bidbuiḋ in aṫgabáil don fechemuin toicheda, is arada aṫgabala ar in gell ó ṡin amach: fogelt ocus bleṫ, ocus lobud do dul ina cend.]

Athgabail ar fut so anuas, ocus isi a harada a beiṫ i laim

DISTRESS.

Hitherto have been enumerated the distresses of one day, and of two days, and of three days, and of five days, and of ten days, by the Feini by the advice of the church, from the customs of the laity, from the true laws of the poets, from the concurrent opinions of the kings, from the advice of judges, except what conscience and nature added from true judgments according to analogy.

Hitherto have been enumerated, i.e. hitherto have been enumerated or stated, a stay of one day upon a distress with time. **And of two days**, i.e. with time. **And of three days**, i.e. with time. **And five days**, i.e. all these down relate to the stay. **By the advice of the church**, i.e. by the advice of the men of the church, i.e. Patrick, Benen, and Cairnech. **From the customs of the laity**, i.e. from the usage of the laity, *i.e.* Laeghaire, and Corc, and Dairi, i.e. of the men of Erin. **From the true laws of the poets**, i.e. Ros, and Dubhthach, and Fergus. **From the concurrent opinions of the kings**, i.e. Laeghaire, and Corc, and Dairi, i.e. of the men of Erin besides them. **From the advice of judges**, i.e. of the men of Erin, i.e. such as were present, i.e. Erc and Dubhthach, i.e. historians. **Except what *conscience* added**, i.e. except what the Christians added according to their conscience. **And nature**, i.e. of the just men besides. **From true judgments according to analogy**, i.e. according to the true analogous judgments, i.e. all cases similar, but which had not been brought forward.

All these above are distresses with stay; and this is the manner in which the distress with stay is taken: it is brought into a cow-shed, or into a paddock, and it is offered by the plaintiff to the defendant into his hand during the time of the stay, and a *sufficient* pledge is then given into the hand of the plaintiff for the distress during that time; and if the defendant does not give the pledge, although it was a distress with stay, it becomes an immediate distress.

If the defendant gives the pledge for the distress into the hand of the plaintiff, the plaintiff brings his pledge out in his hand during the period of his stay, and at the expiration of the stay he shall bring the pledge, and return it to the defendant, and the distress shall be given to the plaintiff; and if the defendant should not give the distress to the plaintiff, the condition of the distress arises upon the pledge: *expense of* feeding and tending and forfeiture shall accumulate upon it.

The above are distresses with stay, and the condition of such is

DISTRESS. in bidbuiḋ re re n-anta, ocus langille na hathgabala, re haisec don feichemain toicheda i forba anta; ocus da n-aisicter in athgabail don feichemain toicheda tar cenn in gill, fogeltaḋ ocus bleṫ do riṫ ria re re ndiṫma, ocus lobaḋ do dul ina cend i forba diṫma. Muna h-aisicter in athgabail don feichemain toicheda tar cenn in gill i forba anta, in arada do biad ar in athgabail, in arada cetna do beṫ ar in gell; no dono co na
O'D. 94. beṫ arada athgabala ar in ngell itir, [uair is ar fuiririuḋ tidnuice bis in gell], ocus ni heḋ bis in athgabail, uair ni fuil dilsi in gill do gres no cu ro cinnter re diṫma air; no dono co tucthar toiched im a dilsi, ocus o cinnfither re diṫma air, is a dilsi i forba diṫma, ocus o do berthar toicheḋ ima dilsi, is a dilsi iar toicheḋ, ⁊rl.

O'D. 94,95. [Má do berur in aṫgabáil do fechemuin toicheda a breiṫ les amach, ocus fogelt ocus bleṫ do dul ina cend re re ndiṫmu, ocus lobud ó ticfa aimsir lobṫa.

Más ac fuaslucuḋ na haṫgabála uil in bidbuiḋ, nocha n-uráilend dligeḋ ar in fechemuin toicheda in aṫgabail do lecin uada, no cu tuctur gell do resin uiliactuiḋ dligus uili, re cúic sétuib, ocus re eineclund, ocus re íc in ċinuiġ, ocus re diablaḋ.]

Acht athgabail tul aine, ocus taul treisi, ocus taul chuicthi, ocus taul dechmaide, na suidet for nadmand na anta a faithchib fris a ngaibther, ach is indib do miditer aimsera a nditchma. Is in cach nota gaib is fair narcair a mbithuidib. Athgabail i faiṫċi ar cinn gill, ocus dligid dib i forus fri mbleith, ocus dithim ocus dilsi co dilmaine, mani gelltar dib cirt coir, amail isbeir a m-Brathċae: "Anad cach athgabala iar fut iseḋ diṫim cach athgabala taulla cen anad itir."

to be in the hand of the defendant during the period of the stay, and there is a full pledge given for the distress, which is to be returned to the plaintiff at the expiration of the stay; and if the distress be returned to the plaintiff for the pledge, *expense of* feeding and tending shall accumulate upon it during the period of the delay in pound, and forfeiture shall commence at the expiration of the delay in pound. If the distress be not returned to the plaintiff for the pledge at the end of the stay, the same condition which would be upon the distress shall be on the pledge; or, *according to some*, there shall be no condition of the distress whatever upon the pledge, for the pledge is only detained until restitution be made, and not so the distress, for the pledge is never forfeited until its period of delay in pound has terminated, or until there has been a suit respecting its forfeiture; and when the period of its delay in pound has terminated, it is forfeited at the expiration of the delay in pound, and when suit is had respecting its forfeiture, it is forfeited after the suit, &c.

If the distress be given to the plaintiff he takes it out with him, and *expense of* feeding and tending shall be added to it during the period of the delay in pound, and forfeiture also when the time of forfeiture arrives.

If the defendant wishes to redeem the distress, the law does not compel the plaintiff to give up the distress until a pledge is given unto him for the payment of the full amount to which he is entitled, *i.e.* five 'seds,' honor-price, the payment of the liability, and double *fine*.

But immediate distresses of one day, and of three days, and of five days, and of ten days, are not allowed to remain on security of stay in the greens into which they are taken, but it is in them the periods of their delay in pound are measured. The person who has taken them is bound to keep them during the periods. The distress *is kept* in the green until the pledge is obtained, and it becomes liable for *expenses* of tending in the pound, and there is delay in pound, and complete forfeiture, unless a right and proper pledge has been given, as is said in the Brathchae: "The stay of every distress with time is the delay in pound of every immediate distress which has no stay at all."

DISTRESS. Acht athgabail tul, .i. berar imach co hopann, .i. aċt na hathgabala berar ar in tullata, ar a mbi anaḋ naine, .i. ni co so ro cainaimsiġeḋ an anad side, aċt o sunn amach. Taul treisi, .i. fir bid imuig ar treisi cin lobad do dul na cend. Taul chuicthi, .i. sicc. Taul dechmaide, .i. sicc. Na suidet, no naċ saiter, .i. nochan fastaither a fonadom ar anad ar a ut illaim cintaig. A faithchib fris a ngaibther, .i. in feicheman toicheda, .i. i faiṫċi in fir ro gabustar in athgabail; is inde bis anad, daig is tulla, .i. is tall anas oca.—S.D. Ach is indib do miditer aimsera a ndithma, .i. aċt as inntib mesemnaigter a beṫ co re suthain a totma itir anaḋ ocus diṫim. A ndithma, .i. lobad na cend. Is in cach nota gaib is fair narsair, .i. cin foindell, .i. is in cach ro gabus in athgabail, is fair fonaiscither abeṫ ina uide anta coir i faitci. A mbithuidib, .i. fri re anta. Athgabáil i faithci ar cinn gill, .i. in cintaig [o] ros gab, .i. cen foendel, .i. dar a cenn, .i. fiach dar cend in gill sin. I forus, .i. dun, .i. i n-arus urdalta. Fri mbleith, .i. in screpall, .i. log fir fognama ocus meiċ. Ocus dithim, .i. na cuic seoit. Ocus dilsi, .i. on cintach na hathgabala uili. Co dilmaine, .i. cor dila maine de. Mani gelltar dib cirt coir, .i. muna tuctar gell tar a cenn do reir cirt iar cae coir. Anaḋ cach athgabala iar fut, 7rl., .i. in re iars ambi in athgabail ar fut ar anad i laim cintaig cin fogeltaḋ, cin bleṫ, cin lobaḋ do dul ina cenn, is e re iars a teit fogeltaḋ ocus blet i cend na hathgabala tulla cen anaḋ itir, aċt fogeltad ocus bleṫ do dul ina cend fo cetoir, .i. bid anaḋ for cach athgabail bis iar fut oc cintach; is ditim immurro fo cetoir i cend na hathgabála tulla, fri re a anta ocus a acair ocus cuic seoit i lobaḋ di o ta sin amaċ.

Ised do ni athgabail ar ut di compersainna da gabail. Ised do ni athgabail tulla di, uasal for isel da gabail.

Athgabail tulla so sis, ocus is e a haruda a breiṫ don feichemain toicheda co forus buidein fo cetoir i nuair a gabala, ocus fogeltaḋ ocus bleṫ do riṫ ria (no le) re re nanta, ocus diṫma, ocus lobad do dul ina cend i forba diṫma.

C. 2685. Ceṫri hernaile beiris in athgabail for tullata: diglaim set, ocus diglaim ndaine, ocus uasal do isel, ocus crich. [Ocus criċ sin ar forus in fecheman toichida, no ar ferann, ocus ní

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[1] *Measures.*—A measure of wheat, of barley, and of oats is here alluded to. *Vide* c. 561.

[2] '*Digh laim.*'—This word probably means distinction.

But immediate distresses, i.e. which are carried out at once, i.e. but the distresses which are taken on a sudden, which have a stay of one day, i.e. it was not of the stays of these we have hitherto treated, but of them *we shall treat* from this out. **Of three days**, i.e., they are, in truth, outside for three days without being charged with forfeiture. **Of five days**, i.e. in the same way. **Of ten days**, i.e. in the same way. **Are not allowed to remain**, or they are not fixed, i.e. which are not detained on a pledge during stay on time, in the hand of the debtor. **In the greens into which they are taken**, i.e. of the plaintiff, i.e. in the greens of the man who took the distress; it is in them is the stay, because it is immediate, i.e. it is within them it remains with him.—S.D. **But it is in them the periods of their delay in pound are measured**, i.e. but it is in them it is judged they should remain until the full period of their forfeiture between stay and delay in pound. **Delay in pound**, i.e. forfeiture in addition. **The person who has taken them is bound to keep them *during the periods***, i.e. without straying, i.e. whoever takes the distress, it is enjoined on him to keep it during the proper period of the stay in a green. **Periods**, i.e. during the time of the stay. **The distress *is kept* in the green until the pledge is obtained**, i.e. of the debtor from whom they have been taken, i.e. that they stray not, i.e. *a pledge* for them, i.e. there is a fine for this pledge. **And in a pound**, i.e. in a 'dun,' i.e. in a certain habitation. **For *expenses of* tending**, i.e. the 'screpall,' i.e. the expense of a man to tend them and "the measures."[1] **And delay in pound**, i.e. the five 'seds.' ' **And forfeiture**, i.e. from the debtor, of all the distress. **Complete**, i.e. so that the property in it is forfeited. **Unless a right and proper pledge has been given**, i.e. unless a pledge has been given for it according to law in a proper manner. **The stay of every distress with time**, &c., i.e. the period during which the distress with time is upon stay in the hand of the debtor without *expense* of feeding and tending, without forfeiture being added to it, is the period during which *expense* of feeding and tending are added to the immediate distress, which has no stay at all, but *expense* of feeding and tending are added to it at once, i.e. there is stay upon every distress with time with the debtor; but delay in pound commences at once upon the immediate distress, embracing its period of stay and driving, and there are five 'seds' for neglecting to redeem it from that out.

What makes a distress with time of it is a person of the same rank *as the debtor* taking it. What makes an immediate distress of it, is a chief taking it from an inferior person.

The following are immediate distresses, and their condition is that they are to be brought by the plaintiff to his own residence at once on being taken, and *expense of* feeding and tending shall accumulate upon them during the period *they would have been* in stay, and during the delay in pound, and forfeiture shall commence at the end of the delay in pound.

Four things cause a distress to be immediate—*viz.*, 'dighlaim'[2] of 'seds,' and 'dighlaim' of persons, and "chief from inferior," and "territory;" and territory is here applied to the residence of the

DISTRESS. criċ trichad céd.] Iseḋ is diglaim set ann na seoit fuaramar anuasana ar aine ar fut, no ar treisi ar fut, no ar cuicṫi ar fut, no ar dechmaid ar fut, a fagail sisana ar aine tulla, no ar treisi tulla, no ar cuicṫi tulla, no ar deċmaid tulla.

Is se is diglaim ndaine and, athair ocus mac ocus ua, ocus brathair ocus ben; caċ ni is tulla do im a cinaḋ budein is tulla im ċinaid in cuicir so, ocus caċ ni naċ tulla do ima cinaid uudein noca tulla do im cinaid in cuicir sin; ocus ciamad tulla O'D. 96. do [mac] ima cinaid budein é, ocus im cinaid in cuicir sin, noca tulla do im cinaid neiċ eile cenmoṫa an dias a deram uainn sis, in faendledach so nindle fine ocus in faendledaċ so indli tuaiṫ.

Is sed is uasal do isil ann cach athgabail gebus grad séċta do grad is isli inas, no is eclais for cach; is athgabail tulla.

Is sed is criċ and caċ athgabail gebtar tar in criċ, .i. cid be duine uili dligis na fiaċa o bus tar crich cuicid dlestar, is athgabail tulla; ocus cid i in cethruime ernail beres in athgabail for tulla diglaim ndaine, is amlaid beires hi, ocus C. 2686. [nechtar] do na tri hernailib aile, .i. diglaim set, no uasal do isel, no crich.

Ite athgabala tul aine inso: athgabail rainde itir comorbaib; athgabail im ime, im thairgille fri gurta, fri faithchi; athgabail feicheman arlui dligid; athgabail nadma do nadbat narce; athgabail fiadnaise do nadbet indraice; athgabail raithe arlui coir; athgabail aitire arlui feile; achgabail crui foreith a saidbre; athgabail eistig arlui comalt; athgabail denma duin; athgabail airlicte; athgabail comuine

plaintiff, or to his land, and not to a cantred. 'Dighlaim' of 'seds' implies that the 'seds' found above upon one day of stay, or upon three days of stay, or upon five days of stay, or upon ten days of stay, are found down here upon one day immediate, or three days immediate, or five days immediate, or ten days immediate.

'Dighlaim' of persons relates to father, and son, and grandson, and brother, and wife; whatever is immediate to a person respecting his own liability is immediate to him respecting the liability of these five persons, and whatever is not immediate to him respecting his own liability is not immediate to him respecting these; and though it should be immediate to a son respecting his own liability and respecting the liability of the said five persons, it is not immediate to him respecting the liability of any other person except the two hereinafter mentioned, *viz.*, the fugitive who has absconded from his tribe, and the fugitive who has absconded from his territory.

"Chief from inferior" means the distress which one of the septenary grade takes from one of lower grade, or the church from all; it is an immediate distress.

"Territory" means every distress which is taken outside the territory, i.e. whoever he may be to whom debts are due, if they are due outside the boundary of a province, the distress is immediate; and as to 'dighlaim' of persons, which is one of the four conditions that make the distress immediate, the way it is taken is in connexion with one of the other three kinds, i.e., 'dighlaim' of 'seds,' or "chief from inferior," or "territory."

These are immediate distresses of one day: distress for division between heirs; distress for a fence, about the pledge for corn fields, and grass fields; distress from a suitor who evades the law; distress for a contract which is not kept; distress from a witness who is not truthful; distress from a surety who evades justice; distress from a hostage who violates his honor; distress of cattle which are in possession; distress from a houseless person who evades fosterage; distress for the erecting of a fort; distress for a loan; distress for barter after evading; distress for the stock from him

iar n-eloḋ; athgabail raith don aurbiatar, ocus iarraith fris nar altar; athgabail comarba conrandat curu a nathur; athgabail ċota i n-aith muilland in dunad, i senchleithiu cuntuit itir comorbaib, i senċairiu, ocus corus bid flatha o comorbaib.

Ite athgabala tul aine, .i. ite inso na hathgabala berar ar in tullata re re n-aine. Athgabail rainde itir comorbaib, .i. seoit aini ro facaib a n-athair acu, ocus aca rainn atait; ar aine dlegar a tiaċtain, .i. set aine i n-athar rannait eterru, ocus it nesam toiscide, .i. no im rainn a ferainn, ocus nesam in fer ocus in tuisci sann in tan ata anaḋ naine for in ferand, ocus diglaim set nom bera for tulla; in tan imurro ata anad treisi tuas fair, nemnesam in fer ocus in tuisci re caithem annsaide. Athgabail im ime, .i. im a denam, .i. in athgabail gabur im nemdenam na himi bis itir na gurta arba ocus na faiṫċi feoir ocus is ria sin do berar in gell toirichnech, .i. gell da screpall fri diguin ocus turgabail. Fri gurta, .i. arba, .i. ar aine dlegur, ocus ni don ceṫarda beirir i tulla; acra for sochaiḋ beirir co cuicṫi, ocus sena na dlegar beires co deċmaiḋ. Athgabail feicheman arlui dligiḋ, .i. feicemnus set aine ocus nascaireċt ocus fiadnaise set uine ro gabustar in triur so do laiṁ, ocus is aire naċ faitiġend anaḋ forra, uair naċ eicin dóib a ic, .i. uasal gaibes, .i. aitire nos gaib iar n-elod do fechemain; no aigni feimden a aignesa iar ngill a loġi fris co nderna iarum. Athgabail nadma do nadbat nasce, .i. fortgellad nascaire ro nas fair [.i. a gabail don
O'D. 98. nascuire cu ro tairbénunn a nascaireċt ocus nascuireċt sét áine ro gab do laim ann.] .i. co nderna comtobach friu, .i. aiṫgin do ic don nasgairi muna te do tobach a nascaireċta, ocus tri seoit, ut dicunt is in Berruide; slan do imurro dia ndech. Acra for sochaiḋe beirir cach ni dib so for cuicti, sena na dlegur beirir co deċmaid; ni don cetharda beires i tullataiḋ.

Aladul, feichemnus ocus nascaireċta ocus fiadnaise set aine ro gabsat in triar sin do laim, is ime naċ cin inbleogain doib he, uair nach eicin doib a ic.

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[1] *Four conditions.*—Vide supra, p. 213.

DISTRESS.

who has not supplied the food-rent, and for the fosterage-fee from him who has not performed the fosterage; distress from heirs who divide the contracts of the father; distress for the share in the kiln of a mill belonging to several, in an old bond-vassal to whom the heirs were entitled, in an old caldron, and the proper food-rent of the chief, *which must be supplied* by the heirs.

These are immediate distresses of one day, i.e. these are the distresses which are brought out immediately for the period of one day. Distress for division among heirs, i.e. their father had left 'seds' of one day to them, and they are dividing them; it is required by law that they be forthcoming in one day, i.e. they divide the 'seds' of one day of their father between them, and they are necessaries of life; i.e. or it is about dividing his land, and in this case the grass and the water are articles of necessity when there is a stay of one day upon the land, and 'dighlaim' of 'seds' causes it to be immediate; but where there is a stay of three days above upon it, the grass and the water for use are then not articles of necessity. Distress for a fence, i.e. for making it, i.e. the distress which is taken for neglecting to make the fence which is between the corn fields and the grass fields, and it is for this the relieving pledge is given, i.e. a pledge of two 'screpalls' for violation and trespass. About the pledge for corn fields, i.e. fields of corn, i.e. it is due in one day, and one of the four *conditions*[1] causes it to be immediate; suing from many extends it to five days, and denying that it is due extends it to ten days. Distress from a suitor who evades the law, i.e. the three persons took in hand the advocacy of 'seds' of one day and contract-binding, and witness of 'seds' of one day; and the reason that their stay is not extended is, because they are not bound to pay, i.e. a chief makes the seizure, i.e. he seizes a hostage after the suitor has evaded: or *he seizes* an advocate who refuses to plead, after having received a pledge for his fee, *and detains him* until he does plead afterwards. Distress for a contract which is not kept, i.e. the evidence of a contract-binder is bound upon him, i.e. he is distrained until he proves his contract-binding, and it was contract-binding respecting a 'sed' of one day he undertook, i.e. that he assist them in distraining, i.e. restitution is paid by the contract-binder if he does not go to enforce the contract, and *a fine of* three 'seds' as laid down in *the law of* Berruide; but he is free if he does go. Suing from many extends *the time in* each of these cases to five days; denying that it is due extends it to ten days; one of the four *conditions* causes it to be immediate.

According to another book these three took in hand to effect advocacy, and contract-binding, and evidence respecting 'seds' of one day, and the reason that their liability is not that of a kinsman is, because they are not obliged to pay it.

DISTRESS. Athgabail fiadnaise do natbet indraice, .i. athgabail gabur don fiadain na tic do taisbena indricus a fiadnaise, .i. iar na sena do fein, .i. fiaḋnaise set aine, ocus ni don cetharda beirir [a tul-lataiḋ]. Athgabail raithe aslui coir, .i. co nderna tobach; no is raiṫ feichemnes innsin.

O'D. 98.

Raiṫ feichemnuis seoit aine, ocus raṫ aitirius seoit aine ro gaburtar in dias so do laiṁ, ocus is airi naċ cin inbleogain doib he, uair ni ro gabsat do laim a icc. Ocus ni don ceṫarda beos; no ma fogabdais do laim a ic, no icfaitis amail cinaiḋ in inbleogain.

Athgabáil aitire aslui feile, .i. is inann ocus in raiṫ im tobach. Aslui féile, .i. elas ar anairi; set aine ocus ni don ceṫarḋa, 7rl. Athgabail crui foreith a saidbre, .i. a seoit fein ina fiaḋnaise, ocus is iar n-eloḋ ime ria acra, .i. no seoit aine ro dliġeḋ don athair ann, ocus ro facaib in t-athair da setaib fein dil a fiach; ocus muna facbaiḋ, ro foxlebaid, ocus ni don ceṫarḋa, 7rl., .i. ni tesbaind naċ nadbur, ocus ata ina saidbre in set, ocus atrulla in t-athair ina bethaiḋ, ocus is gait in set, .i. elud iar necaib ised dod mbeir o cuicṫi co treisi; ni breċt na cunntabairt a biṫ ina saidbre iseḋ dod mbeir o treisi co hoine iar fut; iseḋ dod mbeir o hoine iar fut co taul aine ar na tair turrṫuġaḋ. Athgabail eistig aslui comalt: eistig, .i. cin tech. Aslui comalt, .i. in foenlegach, .i. co ndenad a tech, .i. nesam in biad ocus in tetach ro caitheḋ ris, ocus anad naine air, ocus diglaim set asbeir for tullataiḋ; no athgabail gabur don ti cus na bi tech indligiḋ a comaltair, ocus comaltar ban ainmeċ he. Athgabail denma duin, .i. nesam in gnimrad, ocus anaḋ naine air, ocus diglaim sét, .i. in brathair gebis ar a ceili, .i. uasal disil. Athgabail airlicte, .i. seoit aine tucaḋ ar airlicaḋ ann, ocus anaḋ naine air, ocus diglaim set asbeir for tullataiḋ, .i. gabail gaibes oca. Athgabail comuine iar nelod, .i. seoit áine tucaḋ ar comain and beos, ocus anad naine air, 7rl. Athgabail raith don aurbiathar, .i. daerraiṫ, .i. athgabáil flaṫa cetgiallna, ocus uasal for isel nos beir for treisi, .i. aithgin in bid fil sund for uin, no is deoraiḋ. Iarraith fris nar altar, .i. in t-athair gaibes [athgabail] im aithgin bid ocus etaiġ in mic, no im aithgin na hiarṫa, .i. cin altram n-icir sund, ocus do gni bec n-altrum tuas. O'D. 99.

O'D. 99. [Athgabail tra tri seoit inntu; tri seoit ó fechemuin

Distress from a witness who is not truthful, i.e. distress which is taken from the witness who does not come forward to show the truth of his evidence, i.e. after its denial by himself, i.e. the evidence respecting a 'sed' of one day; and one of the four conditions causes it to be immediate. Distress from a surety who evades justice, i.e. until he distrains; or he is a surety for advocacy in this case.

These two undertook security for advocacy for a 'sed' of one day, and security for providing a hostage for a 'sed' of one day, and the reason that their liability is not that of a kinsman is, because they had not undertaken to pay it. And "one of the four," &c.; or if they had undertaken to pay it, they should pay it as in the case of the liability of a kinsman.

Distress from a hostage who violates his honor, i.e. it is the same as the surety with respect to the levying. Who violates his honor, i.e. who absconds to his shame; it is a 'sed' of one day, and "one of the four," &c. Distress of cattle which are in possession, i.e. a person's own 'seds' in his presence, and he has evaded respecting them before the suit, i.e. or 'seds' of one day were due of the father in this case, and the father has left of his own 'seds' what is sufficient to pay his debts; if he has not, the distress will be made, and "one of the four conditions will bring it," &c., i.e. nothing is wanting, and the 'sed' is in his possession, and the father evaded in his life-time, and the 'sed' is a stolen thing, i.e. evading after *the father's* death is what reduces it from five to three days; there being no danger or doubt as to its being in possession is what reduces it from three days to one day with time; what reduces it from one day with time to an immediate distress of one day is that he has not given maintenance. Distress from a houseless person who evades fosterage: 'eistech' means without a house; who evades fosterage, i.e. the wanderer until he builds his house, i.e. the food and the clothes which were used by him are articles of necessity, and there is a stay of one day in this case, and 'dighlaim' of 'seds,' *&c.*, causes it to be immediate; or it is a distress which is taken from a person who has not the house lawfully fit for the fosterage, and this is the fosterage of a blemished woman. Distress for the erecting of a fort, i.e. the work is one of necessity, and there is a stay of one day upon it, and 'dighlaim' of 'seds,' *&c.*, i.e. one brother takes it from the other, i.e. chief from inferior. Distress for a loan, i.e. 'seds' of one day were given as a loan in this case, and there is a stay of one day upon it, and 'dighlaim' of 'seds,' *&c.*, causes it to be immediate, i.e. the distress which is made. Distress for barter after evading, i.e. 'seds' of one day were given in exchange in this case too, and there is a stay of one day upon it, &c. Distress for the stock from him who has not supplied the food rent, i.e. the base tenant, i.e. distress by a chief of first claim, and chief *suing* from inferior brings it to three days, i.e. the restitution of the food here has a stay of one day, or the person is a stranger. For the fosterage fee from him who has not performed the fosterage, i.e. the father takes distress for the restitution of the food and clothing of the son, or for the restitution of the fosterage fee, i.e. in this case no part of the fosterage was performed; but in the former case a small part of it was performed.

There is a distress for which a fine of three 'seds' lies; three

DISTRESS. toicheda a nindligeḋ aṫġabala droma fri liar, .i. a ngabail cin aruḋ, cin troscuḋ, no tar tuicsin cirt, .i. tri seoit do bidbuiḋ dia neloiḋ dia fechemuin toicheda gin gella gin etire, ocus cumul—seċtmaḋ marbṫa—muna targaḋ biaḋ; ocus diablaḋ in biḋ ocus diablaḋ fiaċ, ocus tri seoit eloiḋṫe im lu, ocus tri seoit a nemlégen droma fri liar. Dia toirgiustur, biaḋ ocus diablaḋ fiaċ; ocus trí seoit eloiḋṫe ocus tri seoit a nemlégen droma fri liar. Leṫ cumul dno ó fethemuin a foxal aṫġabala im lu a crich co prim eclais no go ri, ocus ni ro eloiḋ im druim fri liar; ocus leṫ cumul dno ó bidbuiḋ ma forngabaid do fetheam aca breṫ co prim eclais no ri, im eloḋ druma fri liar. Cumul dno o fechemuin a foxal athgabala im lu tar criċ cen a breiṫ co prim eclais no ri, ocus cin eloiḋ im druim fri liar; no ana breiṫ dia ṫig fadesin a criċ cin a breiṫ co prim eclais no ri, ocus cin eloiḋṫe droma fri liar; ocus cumul dno o bidbuid ma forngabaḋ do fechemuin iar na breiṫ amaċ tar criċ, iar nelóḋ im druim fri liar, ocus iar na breiṫ co prim eclais no ri.

Dia té dono bidbuiḋ i ndeaġuiḋ a aṫġabala tar criċ, ocus co tairge gealla ocus aitire dia cinn do fechemuin, ocus ní gabaḋ uada, slan do a toxal uada, cin toicheḋ aċt a hairis for cula.

Ma araḋ ocus troscaḋ imorro do bera bidbuiḋ for fechemuin toichéda im a athgabail, ocus ni tincuithar, ocus is cuṫruma fiaċ a heloiḋṫe ocus a neloḋ sim do rat sim for feṫim oga tig im na trí sétuib co fadi, ocus im cumuil seċtmaḋ marbṫa, ocus im diablu mbíḋ amuil ro raiḋustur; aċt gaibiḋ in feṫem iar na toiṫi cuṫruma in feṫ ro gabustur ar túr. Dia tincaither cin eloḋ, is slán don biudbuiḋ in diablu ro gab ó feṫem maille fris in fiach so, ar cuṫruma indligid feṫem ocus biudbuiḋ ann so, ocus foxal tar crich ó fethem cin a breth co prím eclais no co ríg, aċt co teg fadésin.

'seds' are due of the plaintiff for unlawful distress taken in a cow-shed, i.e. for taking it without notice, without fasting, or after tender of his right, i.e. three 'seds' *are due* of the defendant if he should evade giving to the plaintiff pledges or a hostage, and a 'cumhal'—the seventh of that for killing—unless food was offered; and double the food, and double the debt, and three 'seds' for absconding with a small debt, and three 'seds' for not permitting *the use of* a cow-shed. If *food* has been offered, it is food and double the debt, and three 'seds' for absconding, and three 'seds' for not permitting *the use of* a cow-shed. But there is half a 'cumhal' due of the plaintiff for taking distress for a small debt from a territory to a principal church or to a king, and when he did not evade respecting the cow-shed; and half a 'cumhal' also is due of the defendant if he retakes it from the plaintiff while bringing it to a principal church or to a king, for the purpose of avoiding the cow-shed. A 'cumhal' too is due of the plaintiff for carrying off a distress made for a small debt across a boundary without bringing it to a chief church or a king, and without avoiding the cow-shed; or for bringing it to his own house from a territory without bringing it to a chief church or a king, and without avoiding the cow-shed; and the defendant also shall be fined a 'cumhal' if he retakes it from the plaintiff after his having carried it off over the boundary, and after having avoided the cow-shed, and after having brought it to a chief church or a king.

And if the defendant goes in pursuit of the distress beyond the boundary, and offers pledges and a hostage for it to the plaintiff, and that they are not taken from him, he is safe in taking it from him, and there is no suit necessary but simply to retake it.

If, however, the defendant should serve notice and fast upon the plaintiff for his distress, and that he is not responded to, then the fine upon him (the plaintiff) for not responding is equal to that to which the defendant subjected himself at his house, by evading, as regards the twice three 'seds', and the 'cumhal,' the seventh of that for killing, and as regards the double of the food as was said *above*; but the plaintiff, after the suing, takes a fine equal to that which he took at first. If tender is made without absconding, the defendant is safe in having taken the double from the plaintiff together with this fine, for the acts of the plaintiff and defendant are here equally illegal, the distress having been carried beyond the boundary from the defendant without having been brought to a chief church or a king, but to his own house.

DISTRESS. Cuic seoit dono ó fetheam im indliġeḋ athgabala droma fri lias, ocus·ina gabail cin aruḋ cin troscuḋ no tar tairgsin cirt o ṫa lu suas. Cúic seoit dono ó biudbuiḋ dia neloiḋ fecheṁ cin gella, cin aitire, ocus cumul—seċtmaḋ marbṫa—muna tairgeḋ biaḋ; ocus diablu, ocus diablu fiaċ ocus cumul eloiḋṫe, ocus cuic seoit a nemlécad droma fri lias.

Leiṫ fiach gaitti, a toxal aṫgabala, ó ta lu suas, a críċ co prim eclus no ríġ, ocus nir eloiḋ an druim fri lias. Leṫ fiach gaide dono ó bibuiḋ ina forngabail do fecheṁ a criċ oc a breṫ co prim eclus no ríġ, iar nelód i ndruim fri lias.

Lán fiach gaitti dono ó feṫem aṫgabail ó ṫa lu suas tar criċ cin a breṫ co prim eclus no riġ a criċ cin a elóḋ in druim fri lias.

Cin gaiti dono ó biudbuiḋ ina forngabail do fechemuin ina breṫ tar crich, ocus ro eloiḋ im druim fri lias; is iar na breṫ co prím eclus no riġ a crich is cutruma fiach a toxal, amuil asrubartamur, do fechemuin ocus a fórngabail do biudbuiḋ de is na gnéṫib so uile, amuil asrubartamur an sliċt bui ar tús.

Berur aṫgabail do cum ecalsa, .i. ar taġathur asarada ac na híslib, ocus leth fiach fair ina breṫ co nech is isli ná aire árd; ocus leth fiach fair ina breṫ fri a forus féin fo cétóir, ciṫacra berus, ocus leṫfiach fair ina breth fo cétóir tar criċ; ocus is dír a toxal co prim eclus no rig a crích.

Dithiṁ treisi for caċ nathġabail, .i. treisi co nditchmuim caċ aṫgabala na mbo feisi, no co tiagaitt ba fesi ina cenn iar na ngabáil, .i. cuic laṫi déc iar na ngabail cin bu fesi ina cend; ocus dia mbe teora crícha eturra, no ce beṫ lin is lia do

DISTRESS.

There are five 'seds' due of the plaintiff for illegal taking of distress in a cow-shed, and taking it away without notice, without fasting, or after the tender of his right, from a small debt up. There are also five 'seds' due of the defendant, if the plaintiff be evaded without *having been offered* pledges or a hostage, and *he pays* a 'cumhal'—the seventh of that for killing—unless he had offered food; and double *restitution*, and double fine, and a 'cumhal' *are due* for absconding, and five 'seds' for not permitting *the use of* a cow-shed.

There is half the fine for theft, for carrying away a distress, for any thing from a small debt up, from a territory to a chief church or a king, even when the cow-shed is not avoided. And there is half the fine for theft due of the defendant for recapturing it from the plaintiff in the territory while he is bringing it to a chief church or to a king, after having avoided the cow-shed.

But the full fine for theft lies against the plaintiff *for carrying* a distress, for any thing from a small debt up, across a boundary without bringing it to a chief church or a king in the territory, without avoiding the cow-shed.

The fine for theft also lies against the defendant for recapturing it from the plaintiff when he is carrying it across the boundary, and that he has avoided the cow-shed; it is after bringing it to a chief church or a king in the territory that the fine for carrying it off by the plaintiff, as we have said, is equal to that for recapturing it by the defendant, in all these cases which we have mentioned above.

Distress is carried to a church, i.e. because it is regarded as the proper place in the case of the humble people, and there is half fine for bringing it to any person of lower grade than the Aire-ard; and half fine lies against a person for bringing it at once to his own habitation, whatever his claim may be, and half fine lies against him for bringing it at once over the boundary; but it is right to carry it off to a chief church or to a king in the territory.

There is a delay in pound of three days upon every distress, i.e. three days till the delay in pound of every distress for cow-feeding sets in, or until cow-feeding is added to them after taking them, i.e. they are for fifteen days after taking them without cow-feeding being added to them; and should there be three territories between

DISTRESS. crichaib eturru ni do rime [cúicṫe caċa criche] con dic tar
O'D. 621. cuiced, ocus is mí sechnon Erenn, .i. is cethruime don athgabail a mbia seċt cumulu déc imba fesi, ocus do tuitet a colann feich olchena, ocus gabur athgabail eile de co ro ícthur in cethruime do rochair is in fes, .i. cid bec ci mor, ocus is ar dechmuid fiach fesi cach athgabala, .i. na seċt cumala déc; co cuicṫe imurro fiaċ fesi caċ aṫgabala co ruigi lú ocus im lu féin; no is dechmaiḋ cach aṫgabail a coitchenne; ocus apuḋ dechmaide imorro ar gach nduine ag cain bedus nach athgabail do berar fri gaitt ocus braitt.

Seċt naṫgabala gabur um seċt cumula, ocus sé ba in cach athgabail, ocus fiach fési do gabail indiaiġ caċ athgabala; no dono is ar ndithim athgabala uile gabur athgabail imuin fés, ocus it se ba gabur in gach athgabail umun ṣeis.

Ceṫeora aṫgabala gaibṫer um leṫ seċt cumala, ocus se ba in caċ aṫġabail diḃ so, aċt aon aṫgabail, teoru bai indtisiḋe, ar ni hurgarṫa ní is lugae do gabáil nait tri bai; ro hurgarṫa ni bud mo; ocus is cutruma aiṫgina imurro gabur im lú a naon aṫgabail, ciḋ cumul ciḋ leṫcumul ciḋ tri seoit. Cutruma fiach imurro gabur a naon athgabail im guin duine ocus im marbaḋ, ocus im eloḋ geill, ocus is toxal dosbeir ocus fri sechtus fadésin; no dno ciatt comarlécud cutruma fiach gabur in aona aṫġabail im guin duine, ní ro comarlécad a toxal nach a tabuirtt fa fáiṫi fadésin.

Ailiter, nach athgabail do berur fri gaitt ocus braitt, 7rl., .i. cid mór d'ércib dlígius duine, ní gebenn aċt se bai no dlesed din, ocus damaḋ luġa naiti, cuma luġa naitti ro gabṫa in athgabail umpu; ocus duine naċ dliġiḋ toxal é, uair dama greim no dlesi is cutruma fri no gebaḋ; ocus diamdis féich cuir no connarta iatt cuma cutruma no gabaḋ caċ duine an aṫgabail umpuḋ.

them (*the plaintiff and defendant*), or though there should be a greater number of territories between them, nothing is added *but* five days for each territory until it extends to a province, and a month if throughout all Erin, i.e. the fourth of the distress in which there are seventeen 'cumhals' *is forfeited* for the feeding, and they are all forfeited for the original debt, and then another distress is taken from him until the fourth part is paid which was forfeited for the feeding, i.e. whether *the distress was* small or great, and the debt for the expense of feeding of every distress has a stay of ten days, i.e. *of every distress* of the value of seventeen 'cumhals;' but the debt for the expense of feeding of every distress for a small debt down, and for the small debt itself, has a stay of five days; or every distress has a stay of ten days commonly; and there is, moreover, a notice of ten days upon every person in 'Cain'-law for every distress that is taken for theft or plunder.

Seven distresses are taken for seven 'cumhals,' and six cows in each distress, and a distress for expense of feeding is taken after every distress; or indeed it is after the delay in pound of all the distresses that the distress for the feeding is taken, and it is six cows are taken in every distress for the feeding.

Four distresses are taken for half seven 'cumhals,' and six cows in each distress of these, except one distress, in which there are but three cows, for it is not forbidden to take less than three cows: it was forbidden to take more; and the equivalent of restitution is also taken for a small debt in one distress, whether it be a 'cumhal,' or half a 'cumhal,' or three 'seds.' The equivalent of the fines, too, is taken in one distress for wounding a man and for killing, and for the escape of a hostage, and he distrains in his own turn; or now if it be agreed that the equivalent of the fines be taken in one distress for the wounding of a man, it is not agreed to levy it or to give it on its own account.

Another version:—Whatever distress is taken for theft and plunder, &c., i.e. though a man is entitled to ever so much of 'eric'-fine, he cannot take but six cows for what is due to him, and if he is entitled to less than these, less shall be taken in distress for them; and this is a person who is not entitled to distrain, for if he was entitled to a claim on it he shall obtain an equivalent with it; and if they are debts of bargain and contract every person concerned shall take distress equally.

DISTRESS. O'D. 618.

Is ecin móirfeiser ag gabail athgabala inbleoġuin in urruḋus, .i. min tire, ocus [cominnell tuaiṫe], ocus teallach fenaithre, ocus do foxlaḋ triar do .iiii. ocus fasc friṫsliċt, ocus fasc in tres breiṫir, ocus fasc cin anaḋ itir, ocus fiadnuisi dia mbi logeiniuch.

Nach athgabail do berur fri gait ocus braitt 7rl., .i. cid mor agras do gaduib, ocus do turoirgnib, do braduib, do creachuib, ocus do ruathruib, ni fuil do ġabail a nathgabala do ni is mó na se bai. Is ann ata sin, in tan is mó ná sé bai ro dliġ; ocus mara se bai budéin, no ni is luġa ro dliġ, curub ni is luġa na seis gabur a nathgabail.]

Athgabail comarba conrandat cura an athuir, .i. cendachi coibdelaiġ do, ocus re n-ec tuc curo inti, ocus anaḋ naine fuirri, .i. raiṫ ocus cendaige, ocus is brathair gebes dia raile; ocus atait ar aird do setaib in athar fein, .i. no is cin ro facaib orra, ocus athgabail gabar dib no co roinnet etarru risa tart anaṫuir cuir ocus dibad do, .i. diglaim daine seo facaib acu, is aire naċ cin inbleoġain doib he, seoit aine ocus ni don cetharḋa, 7rl.

Athgabail ċota i n-aith muilund in dunad, .i. in-innus cetna ocus diglaim set etarru, monetur coroib cuit caiṫ dib ann, .i. in brathair gaibes ar a ceile. I senchleithiu cuntuit itir comorbaib, .i. cid sen he is nesam re denam gnimraid, .i. im in cleiṫi sen tuites itir na cometaib orba, im a cuit doib de, ocus ni don cetarda, .i. sen tech, no sencleiṫi aicille. .i. in brathair ruc a cuit on brathair aile do caċ ni dib sin, ocus anaḋ naine air, ocus diglaim set as beir for tullataiḋ. I sencairiu, .i. cid sen he do nither ni as, ocus ni don ceṫarḋa beos. Corus bid flatha o comorbaib, .i. aiṫgin [no athgabail] bid flaṫa cetgiallna for aine, ocus uasal for isel beiris for tullataiḋ, .i. aiṫgin in biḋ ona comorbaib gaib de in n-inad a n-athar, uair is e a cin fein, uair do gabsat do laim a icc, .i. flaiṫ gebes, ocus is iar fonaidmaim do for comorba; no brathair gaibes diaraile.

Athgabail aiṫne; athgabail foṫuda cairr; athgabail dingbala meic dia marb chich a mathar; athgabail huithir do dingbail iar ndifoilgid.

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[1] *Seven.*—There are eight mentioned.

Distress.

Seven[1] things are necessary at the taking of the distress from a kinsman in 'Urradhus'-law, i.e. level land, security of territory, the land of ancestors, three driving it out to four, notice by track *of the cattle*, notice by the third word, and notice without any stay whatever, and a witness whose honor-price is equal to the *value of the* distress.

Every distress which is taken for theft and plunder, &c., i.e. however great may be the amount of what he claims for thefts, and robberies, plunderings, spoils, and incursions, he cannot take in distress more than six cows. The time he can do this is when he is entitled to more than six cows; and if he is entitled to six cows only, or less, he shall then take less than this in the distress.

Distress from heirs who divide the contracts of the father, i.e. the 'cennaighe' of a kinsman is due to him, and he had made a contract about it before his death, and there is a stay of one day upon it, i.e. stock and 'cennaighe,' and one brother takes it from the other; and there are forthcoming as many of the 'seds' of their father *as will discharge the debt*, i.e. or it was a liability he left upon them, and distress is taken from them until they divide between them *the liability* for which their father, who left an inheritance, was bound by contract, i.e. this is 'dighlaim daine' he left with them, and the reason that it is not the liability of a kinsman is because it is a 'sed' of one day, and "one of the four," &c.

Distress for the share in the kiln of a mill belonging to several, i.e. after the same manner, and 'dighlaim' of 'seds' between them, if it be known that the share of each and all of them was there, i.e. one brother takes it from the other. In an old bond-vassal to whom the heirs are entitled, i.e. though he is old he is necessary for doing work, i.e. for the old bond-vassal to whom the heirs are entitled, i.e. respecting their share of him, and "one of the four," &c., i.e. an old family, or an old dependent, i.e. one brother took his share from the other of all these things, and there is a stay of one day upon it, and 'dighlaim' of 'seds' causes it to be immediate. In an old cauldron, i.e. though it is old something is made out of it, and "one of the four" also, &c. The proper food-rent of the chief *which must be supplied* by the heirs, i.e. the restitution or distress for the food-rent of the chief of first claim has a stay of one day, and "chief from inferior" causes it to be immediate, i.e. restitution of the food-rent by the heirs who took the place of their father, for it is their own liability, for they undertook to pay it, i.e. the chief receives it, and it is after he has bound the heir to it; or one brother takes it from the other.

Distress for a thing given in charge; distress for the support of a champion; distress for taking care of a son from the dead breast of his mother; distress for a sick man to take care of him after he has become incurable.

DISTRESS.

Athgabail aiṫne, .i. set aine tuc ar aiṫne ann, ocus is e fein ro caiṫ e, ocus ni don ceṫarḋa. Athgabáil foṫuda cairr, .i. diglaim set, .i. athgabail gabthar imin ni fothaigis carru na tuaiṫi—in bo meiṫ; ocus in brathair ro leic a cuit ar a ceile di, ocus ar aine dlegur a tiachtain; ni don ceṫarḋa beos, .i. brathair gaibes diaraile im ic fris a cota don boin sin, .i. imin boin fosuigiter carru; do naimdib do berar. .i. bo biata na flaṫa. Athgabail dingbala meic di marb chich a mathar, .i. diglaim set, .i. fine gabus, .i. in tiġ ar in bein, ocus is marb in ben, .i. iar n-ecaib a mathar; no dono is tig cin lacht, .i. ina trog in mathair, .i. athgabail gabar im dingbail in mic do ċiċ na mathar mairbi, uair ni alar o marbcrai, a deir lebar, .i. nesam in biad ocus in tetach ro caiṫeḋ ris. Athgabail huithir do dingbail iar ndifoilgid, .i. athgabail gabur im dingbail in fir uiṫir iar na dileigis, .i. in fer ro imir in cneḋ is se gabus. Iar na difoilgid, .i. iar na [di] iċ.

Cid ar na anat na hathgabala so? Nin. Ar inde fasaigib no da reithet, ni fognai lam laim; ni daim enecland anaḋ cach les bes dir aurfognum ocus imchongnum ocus ni bes dir eneclainde. Itite in da fasachaib nuda reithet uile.

Cid ar na anat? .i. cid ar naċ anaḋ ar ut fil forru? no naċ anaḋ isia na so fil forro? .i. naċ ar ut atat? Ar inde fasaigib, .i. ar a difis foirichnigit. Noda reithet, .i. nos foired. Ni fognai lam laim, .i. ni fogensa do laimsiu, uair not eslan, .i. nocha fognann lám in codnaig ro ġab in athgabail do laim in codnaig is a athgabail ro gabaḋ ann i n-airciḋ ni isia na re iars a mbia ac breiṫ faisc na athgabala tulla cin fogeltaḋ, cin bleith do, .i. ni fognand lam in brathar do laim in coḋnaiġ brathar eile, imdenum a cota im aith i muilind, ⁊rl. Ni daim enecland anad, .i. nocha ndamann anaḋ isia ina anaḋ naine (for i ni clanntar don oiġ ina henech, in eneclann, ar esceptus don oig sin sech cach duine). Bes dir aurfognam, .i. biad daeraiṫ, .i. a fuil forinchaib aitiri ocus raiṫi, ⁊rl.; Imchongnum, d'uathad, .i. im a cin fein, no se uodein a aenur, no cid nech dia muintir; .i. imailli re nech eile, .i. im cin a comfocais, .i. do sochaiḋe. Ni bes dir eneclainde, .i. bis for trebairi, .i. anaḋ isia na sin ar eneclainn na hoigi ar exceptus, .i. similiter in tobaċ do aitiri ocus do raiṫ, ⁊rl.

DISTRESS.

Distress for a thing given in charge, i.e. a 'sed' of one day was given in charge here to a person, and he consumed it, and "one of the four," &c. **Distress for the support of a champion,** i.e. a 'dighlaim' of 'seds,' i.e. a distress which is taken for what supports the champions of the territory—the fat cow; and one brother left his share upon the other, and in one day it should be forthcoming; "one of the four" also, &c., i.e. one brother takes it from the other for having paid for him his share of that cow, i.e. for the cow which the champions provide; from enemies it is taken, i.e. the cow which feeds the chief. **Distress for taking care of a son from the dead breast of his mother,** i.e. 'dighlaim' of 'seds,' i.e. it is the tribe who takes it, i.e. the breast *is put* for the woman, and the woman is dead, i.e. after the death of his mother; or it is a pap without milk, i.e. the mother is in a decline, i.e. it is a distress that is taken to remove the son from the breast of the dead mother, for the book says: "No nursing is done by a dead breast," i.e. the food and the clothing consumed by him are articles of necessity. **Distress for a sick man to take care of him after he has become incurable,** i.e. a distress which is taken to take care of a sick man when he is incurable, i.e. the man who had inflicted the wound is he who takes it. 'Iarna difoilgidh,' means after he becomes incurable.

Why have not these distresses a stay? Answer.—From the two maxims which give relief, "hand does not serve hand;" "honor-price does not afford stay in any behalf in which service and aid are due and honor-price is not due." These are the two maxims which relieve all.

Why have not *these distresses* a stay? i.e. why have they not a stay on time? or, why have they not a stay longer than this? i.e. why are they not on time? **From the two maxims,** i.e. from the two knowledges which afford relief. **Give relief,** i.e. they relieve. **Hand does not serve hand,** i.e. I will not relieve thy hand, because thou art not exempt, i.e. the hand of the sensible adult who took the distress does not serve gratuitously the hand of the sensible adult whose distress has been taken here, longer than the time during which he will be bringing the notice of the immediate distress without *expense* of feeding or tending to him, i.e. the hand of the one brother does not serve the hand of the other sensible adult brother, to prove his share with respect to the kiln of a mill, &c. **Honor-price does not afford stay,** i.e. it does not afford a longer stay for the honor-price than one day; (*i.e.* what is due to the virgin for her honor, the honor-price, this is allowed as an exception in behalf of the virgin beyond every other person). **In which service is due,** i.e. the food rent of the tenant-farm, i.e. what is on account of hostage and surety, &c. **Aid,** *i.e.* to a few, i.e. about his own liability, or it is himself alone, or any one of his people, i.e. together with another person, i.e. about the liability of his relative; i.e. to several **And honor-price is not due,** i.e. which is upon security, i.e. there is a longer stay than that upon the honor-price of the virgin as an exception, i.e. in like manner is the levying of the hostage

DISTRESS. Ite in da sasachaiḃ, .i. is iat in da nasis ogsa nos foiriċnigend uili:—Ni foġnann laiṁ do laiṁ; ni daim eneclann anaḋ, ⁊rl.

Ite athgabala taul treise inso. Cis lir congellait for treisi? Nin. A tri: recht, ocus enech, ocus ainim. Cid a recht? Nin. Flaṫa, o tha airig desa co ruice rig. Cid ar in rechtai son? Nin. Ar is rechtaid cach for a deis fodeisin, cid bec, cid mor.

Taul treise, .i. tar anuas atait fein. Cis lir congellait, .i. cia lin da ta comfogellaḋ, no comfogeilt, .i. co comtoirgit. Recht, .i. flaṫa. Enech, .i. Feni, .i. ocus filiḋ. Ainim, .i. eclasa, .i. inas dír do eclais, .i. adrodarcar a triur di caċ hae di sund sis. Reċt ocus eneċ ocus ainm do rig, enech ocus anm do cach olcena; cona deidi do cach olcena, .i. enech ocus anm; treiḋi imurro do riġ, .i. reċt ocus eneċ ocus anim. Is recht a timarcain, is eneċ do beṫ socharde, ocus im comet anma do in sin. Recht, .i. indraicti itir no indirgieta. Flaṫa otha airig desa, .i. na graiḋ flaṫa uili sin. Cid ar in rechtai son? .i. caidi ni ar a n-indraicti ann so on? Ar is rechtaid cach for a ḋeis fodeisin cid bec, cid mor, .i. ar is indraicti cach ar a ferann no ar a ceilib, cid bec cid mor do ferann bes aca dib, .i. do ferann no do ceilib.

Cisne lesa do na iḃ sen tascnat treise? Sloged, cis, congbail, fuba, ocus ruba, meth feise la rig, slan cairde [rig], slan naitire, rot, ramat, rath dinaurbiathar, folach cetmuintire, folach cis lobair, aer, airer, diburdud, mescbuid aenaig, urgal cuirmthige, focra narṫa, amles do flatha, foimrim eich buada,

DISTRESS.

and the surety, &c. These are the two maxims, i.e. these are the two perfect rules of knowledge which relieve all:—"Hand does not serve hand;" "Honor-price does not afford stay," &c.

These are the immediate distresses of three days. How many things bring it to three days? Answer.—Three: rule, honor, and soul. What is the rule? Answer.—That of the chief from the Aire-desa to the king. Why are they rulers? Answer.—Because every one is ruler of his own land, whether it be small, or whether it be large.

Immediate *distresses* of three days, i.e. the others are mentioned above. How many things bring it *to three days*, i.e. how many things bring, or extend, i.e. carry it *to three days?* Rule, i.e. of the chief. Honor, i.e. of the Feini *i.e.* and of the poets. Soul, i.e. belonging to the church, i.e. what is due to the church, i.e. these three excel all others of those which follow. Rule, honor, and soul belong to the king, honor and soul to every one in general; so that all have two of them, i.e. honor and soul; but the king has three, i.e. rule, honor, and soul. This contro is his rule, to be with many in his 'enech,' and these are to preserve his life. Rule, i.e. right or regulation. Of the chief from the Aire-desa *to the king*, i.e. these are all the chieftain grades. Why are they rulers? i.e. what is the reason that they are rulers? Because every one is ruler of his own land, whether it be small, or whether it be large, i.e. for every one is ruler of his own land or of his own vassals, whether he possesses much or little of them, i.e. of the land or of the vassals.

What cases of these extend to three days? Hosting, rent, an assembly, service of attack, and service of defence, the failure to supply the feast of a king, the inviolability of the interterritorial law of a king, the safety of a hostage, a road, a high road, stock in return for which food-rent is due, the maintenance of a first wife, the keeping up of the rent of a sick person, satire, 'airer'-fine, compensation, disturbing a fair, a quarrel in an ale-house, disregarding a notice, the injury of thy chief, working a valuable horse, taking

DISTRESS.

beim naillech nad nertȧd tuatha, tecor **folad mbre** heman, bancloth briugad for tuaṫa **do erdidbud** esorgain do mic, do moga, di mna—on ***it'inchuib***, ac cuma do conlomnai, aidme altoire, seoit **aenaig**, lest cuirmthige, meth maise, facbail obele **itir bu** ocu laega, urba itir feraib, airdbe naindeilg.

Cisne lesa do na ib sen, .i. cia les no cia lin do na hib data cuma geilt a lesa d'acra for treisi tulla? .i. do treisi iar fut, .i. ani is nesom toiscide don treisi iar fut do ralla sund for tul treisi. Slogeḋ, .i. smaċt meṫa sloigiḋ ar treisi, .i. cired sloigeḋ, 7rl. Cis. .i. leṫ, .i. cired cis do na tri cisib, 7rl., gabar diabalta ar treisi, .i. *in* smaċt ata indtib sin uili ar treisi, ocus uasal for isil beirir i tullataiḋ caċ ni dib uili. Meth feise, .i. in smaċt meṫa ar treisi, *ocus* uasal for isil sic. Slan cairde, .i. isėḋ is laisin in lanad n-era dligis i turbrud a cairdi dara slan, ocus ni don cetharḋa sic, .i. eneclann don rig i mbrissiḋ a cairdi, .i. is e fein is aitire fris. Slan *n*-aitire, .i. in lanad neirci dliġiḋ in t-aitiri i telgud aitiris air. Rot, .i. bec, .i. im a mbi clad. Ramat, .i. mor, .i. im na bi clad, .i. ramet cus a *retenn* caċ iar set, iar conaire, .i. smaċt nemglanta na rot ar treisi ocus ni don ceṫarda [7rl.] Rath dinaurbiatar, .i. aithgin raṫa foirgiallna; a smaċt ar treisi, ocus uasal for isil sic, .i. saerrat. Folach cetmuintire, .i. imfulang na cetmuintire fri re tri mbliadan, no do gres, ocus letgabail diabalta in bid; ocus di don cetharḋa sic, .i. *athair* ocus mathair, ocus druit, ocus mer, for uin, ocus cach folach olcena for treisi. Folach cis lobair, .i. im fulang cisa in duine trog .i. diablaḋ in cisa, .i. in smaċt fil inn ise fil sund. Aer, .i. eneclann, .i. ar lan, uasal for isel. Airer, .i. ar seċtmaḋ, .i. la eneclann; uasal for isil. Diburdud, .i. in aenmad rann fichit do neoch; no cumad e in coirpdire anfot i baili i roich a beṫ ar treisi, no a enechgris. Mescbuid aenaig, .i. debaiḋ and, .i. in smacht; eneclann dligiḋ *ar*

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[1] *Stay.*—The stay ('anadh,') of the immediate distress was a fixed period, during which it remained in the creditor's possession, or in one of the recognised greens or pounds, whither it was taken on being seized. During the stay ('anadh') of the distress with time, on the other hand, it remained in the debtor's possession, a pledge for it having been given to the creditor.

an oath which the country does not confirm, withholding his fees from the Brehon, to take from the Brewy that which makes him famous in the territory, injuring thy son, thy slave, thy wife—which is a blot upon thy honor, maiming thy chained dog, injuring the utensils of the altar, the 'seds' of a fair, the vessels of an ale-house; withholding the toilet requisites, leaving the way open between cows and calves, making gaps between grass fields, making pointed stakes.

What cases of these *extend to three days?* i.e. how great or how many are those things which have use, the rights in respect of which have an immediate distress with three days stay? i.e. instead of three days with time, i.e. the thing which is a necessary of life, and is subject to a distress with time, having a stay of the three days, becomes here subject to an immediate distress with a stay[1] of three days. A hosting, i.e. the fine for failing respecting a hosting has a stay of three days, i.e. whatever hosting, &c. Rent, i.e. half, i.e. whatever rent of the three rents, &c.; double of it is taken in three days, i.e. the 'smacht'-fine which is for all these has a stay of three days, and "chief from inferior" causes every one of these to be immediate. The failure to supply the feast *of a king*, i.e. the fine for the failure has a stay of three days, and "chief from inferior," likewise. The inviolability of the interterritorial law *of a king*, i.e. he is entitled to full 'eric'-fine for the violation of his interterritorial law notwithstanding his inviolability, and "one of the four conditions" likewise, i.e. the king has honor-price for the breaking of his interterritorial law, and he himself is the hostage for it. The safety of a hostage, i.e. the full 'eric'-fine to which the hostage is entitled for casting hostageship upon him. A road, i.e. a small one, i.e. to which there is a fence. A high road, i.e. a great one, i.e. to which there is no fence, i.e. a great road to which all by-paths and by-roads extend, i.e. the 'smacht'-fine for not cleaning the roads has a stay of three days, and "one of the four conditions," &c. Stock in return for which food-rent is due, i.e. restitution of the stock of the chief of second claim; its 'smacht'-fine has a stay of three days and 'chief from inferior," likewise, &c., i.e. free stock. The maintenance of the first wife, i.e. the support of the first wife for the space of three years, or always, and the second portion of the double seizure for the food; and "one of the four conditions" likewise, i.e. *the support of* father and mother, fool and lunatic, has a stay of one day, and every other support has a stay of three days. The keeping up of the rent of a sick person, i.e. for continuing the rent of the sickly person, i.e. double of the rent, i.e. the 'smacht'-fine which is for it is what is referred to here. Satire, i.e. honor-price, i.e. for the full, "chief from inferior," &c. 'Airer'-fine, i.e. upon the seventh, i.e. with honor-price; "chief from inferior," &c. Compensation, i.e. the twenty-first part due to a person; or, it is the body-fine for an unintentional offence, where it happens to have a stay of three days, or for causing a person to blush. Disturbing a fair, i.e. by fighting there, i.e. smacht-fine;

treisi: ni don cetharda. Urgal cuirmthige, .i. sic et oc. Focra n-arta, .i. smaċt biata do mic biṫbiniġ tar araḋ. Amles do flata, .i. a flaiṫ d'amles do neoch, .i. abraiṫ, co ndligiḋ enecland de, in enecland sin ar treisi; no amlus, .i. brath. Foimrim eich buada, .i. smaċt, .i. fiach foimrime ann ar treisi; ni don ceṫarda, .i. diglaim fet. Beim naillech nad nertad tuatha, .i. in fir laig, .i. bo-aire no oc-aire, .i. naill cinnti im eneclainn in tan nach tren mor laisin tuaiṫ, ar ma tuarustal fastaiḋ fiaċ, .i. luige cindeḋ cinnit in tuaiṫ ocus noċa O'D. 105. nertmar leo re isia [atabairt] ime na treisi, .i. fir na bo indlaigi, ocus anad na hathgabala gebtar impi ar treisi; ocus ni don ceṫarda beiris.

In tana bias for caċ set, itir beodil ocus marbdil, is e sin re iarrta luigi caċ seoit, .i. fir na lulaici ar aine, fir na bo innlaeigi ar treisi, fir na samaisce ocus na dairte ocus na dartada ar cuicti, ⁊rl.

Tecor folad mbrithemon, .i. da tecarthar ni da folaid cruid on breitemain, no ailedec, enecland ar treisi; ní don ceṫarḋa, .i. diablaḋ na aile dec. Bancloth briugaid for tuata do eirdiobud, .i. airdibaḋ im in mbriugad ini da ndenann a eneċ taitnemaċ is na tuaṫaib, .i. na ba inlaega, no na muca serca; ocus ni don ceṫarda, .i. seoit treisi féin, no is loiġ fine. Esorgain do mic, .i. seoit aine ro loit, .i. enecland ar treisi; ocus ni don ceṫarḋa. Do moga, .i. sic. Di mna, .i. orcain is innsa, a mbualaḋ no a saruġaḋ. On it' inchuib, .i. fein; .i. is on a t'inċaib esorcain do mna ocus do moga; in enecland uil ann ar treisi, ocus ni don ceṫarḋa. Athcuma do conlomnai, .i. enecland do cuma co haiṫ no c[o] hada don coin bis arm lomain; in enecland, ocus ni don ceṫarḋa, .i. a smaċt sund a aiṫġin for ain. Aidme altoire, .i. cuach ocus cailech, ocus ni h-aimsir oiffrinn; enecland ar treisi ocus uasal for isil, .i. a smacht ocus aiṫgin for ain, .i. a diablaḋ. Seoit aenaig, .i. in prim deilge, .i. na seoit gnaṫaither do breiṫ i n-aenach, ocus i naimsir aenaig fon ngne cetna, .i. in tan nach aimsir aenaig in enecland, ocus ni don ceṫarḋa. Lestra cuirmthige, .i. in tan naċ nesam, no ni fri bruinni cuirmtigi, enecland, ocus ni don ceṫarḋa, .i. a diablaḋ. Mech maise, .i. etach odar, ocus nitairic, .i. in scatan, ocus is i aimsir a deċana in scata; ocus a diablad ar treisi, no diablad

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[1] *Not at the time of mass.*—In O'D., 105–6, the reading is "a cup and a chalice, i.e. in which mass is offered every Sunday or every day."

lawful honor-price with a stay of three days *for it;* "one of the four conditions," *&c.* A quarrel in an ale-house, i.e. same as the last. Disregarding a notice, i.e. the 'smacht'-fine, which is for feeding thy criminal son notwithstanding the notice. The injury of thy chief, i.e. the injury of his chief by a person, i.e. to betray him, so as that he is entitled to honor-price from him, that honor-price has a stay of three days; or, 'amlus,' signifies betrayal. Working a valuable horse, i.e. 'smacht'-fine, i.e. there is a fine for use for it with a stay of three days; "one of the four conditions," &c. i.e. 'dighlaim' of 'seds.' Taking an oath which the country does not confirm, i.e. the true oath, i.e. of a Bo-aire, or an Og-aire, i.e. a certain oath respecting honor-price when he has not great influence in the territory when it is proof of binding debts, i.e. the territory require an oath, and they are not able to give a longer time for it than three days, i.e. the time for proof of the incalf cow, and the stay upon the distress which is taken for it is three days; and 'one of the four conditions causes it," &c.

The stay which is for every kind of 'sed,' both live chattels and dead chattels, is the time required for the proof of each 'sed,' i.e. the proof of the milch cow in one day, the proof of the incalf cow in three days, the proof of the three-year-old heifer, and of the 'dairt,' and 'dartadh,' is in five days, &c.

Withholding his fees from the Brehon, i.e. if any part of his wealth or of his fee of a twelfth be kept from the Brehon, honor-price shall be paid for it in three days; "one of the four conditions," &c., i.e. double the twelfth. To take from the Brewy that which makes him famous in the territory, i.e. to take from the Brewy the thing which makes him honored among the people, i.e. the incalf cows, or the barren hogs; and "one of the four conditions," *&c.*, i.e. they are 'seds' of three days' stay themselves, or it is 'loigh-fine.' Injuring thy son, i.e. 'seds' of one day's stay injured him, i.e. honor-price *for it* in three days; and "one of the four conditions," *&c.* Thy slave, i.e. same as the last. Thy wife, i.e. an injury the most intolerable, by striking or violating. A blot on thy honor,[a] i.e. thine own, i.e. the injury done to thy wife or thy slave is a blot on thy honor; the honor-price which is for it has a stay of three days, and "one of the four conditions," &c. Maiming thy chained dog, i.e. honor-price to him quickly or lawfully for the dog which is kept bound by a rope; *there is* honor-price *for it,* and "one of the four conditions," &c., i.e. there is 'smacht'-fine here and restitution with a stay of one day. The utensils of the altar, i.e. a cup and a chalice, and it is not at the time of mass;[1] honor-price with a stay of three days for it; and "chief from inferior," *&c.*, i.e. a 'smacht'-fine and restitution in one day, i.e. double. The 'seds' of a fair, i.e. the chief brooches i.e. the 'seds' which are usually brought to the fair, and it is similar at the time of the fair, i.e. honor-price when it is not at the time of the fair, and "one of the four conditions," *&c.* The vessels of an ale-house, i.e. when they are not articles of necessity, or when it is not at the approach of a banquet; honor-price, and "one of the four," *&c.*, i.e. double. Withholding the toilet requisites, &c., i.e. the white cloth, and the 'nitairic,' i.e. the mirror, and it is at the time of looking at one's shadow; and there is double *fine* in three days, or double of the 'invid' and the washing, i.e. the honor-price, and "one of

[a] Ir.: *face.*

DISTRESS. indid ocus foilcte, .i. in eneclann, ocus ni don cetharḋa. Facbail obele itir bu ocus laega, .i. in eneclann ar treisi, ocus ni don cetharda, .i. an smaċt no in diablad in laċta. Urba itir feraib, .i. seoit aine ro loiteḋ ann, .i. cuic seoit, .i. di ba ind isin aile ar treisi, .i. smaċt ocus ni .d. Airdbe naindeilg, .i. in deilce, .i. no in cuailli, .i. fir eri co mbi ocus a rinn biraiṫ amail delc, .i. letrad sin, ocus scaileḋ romaind; ocus ní don cetharḋa, ocus seoit aine ro millestar in fal, ocus inbleogain [⁊rl].

Cid ara cuirther do trise ina lesa so? Co tardad neach [cach] urcomded de. Cid ar na ro metha fair is ecen anad trise fris? Cid dono ar na segat cuicṫe, no deċmad? Daig aenech na damet anad.

Cid ara cuirther do trise? .i. cid ní no cia ni ima cuirither ar treisi na lesa (.i. co trisi) so sech cuicti no dechmaḋ no? Co tardad nech urcomded de, .i. co tarta cach in comdeṫbirus dlegar de laisin comeit sin do re; no co tair do neoch a uasal comded fri dligeḋ, ar na ro meta fair he. Is ecen anaḋ trise fris, .i. is ecin anaḋ fris in re treisi re gabail; no is eicin anaḋ ris conderbthar in set dlegur de amail ata mani nimde treisi, no cuicti, no deċmad. Cid dono ar na segat cuicte, .i. cid din naċ anaḋ cuicti no deċmaidi indsaigter orra. Daiġ ainech na daimet anad, .i. daig noca damann in eneclann anad isia uirri ina sin, .i. in raiṫ, .i. anaḋ treisi ar na setaib treisi.

Ite athgabala tul cuicṫe in so: im thobach do chomorba fir mairb, im a rindad iar na ecaib, im dindis duinethaide, im a eiric iar na fir, im foxal camthir, im dingbail mec buitrige, im cert filed tar crich, im imcomus nairi, im on lesanma, im gulind mec ahorba.

Ite athgabala cuicte in so, .i. ite in so na hathgabala berar ar in tull[a]taiḋ, ar a mbi anad cuicṫi, .i. diġlaim set so sis no aird nemid, .i. an as toiscide don cuicṫi iar sut do reped sund for tul

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[1] *And one of the four conditions, &c.*—The contraction in the Irish ni .d. probably stands for ni don cetharda.

the four conditions," *&c.* Leaving the way open between cows and calves, i.e. the honor-price has a stay of three days, and "one of the four conditions," &c., i.e. the 'smacht'-fine or double the milk. Making gaps between grass-fields, i.e. 'seds' of one day were injured in the case, i.e. there are five 'seds,' i.e. two cows for every stake, with a stay of three days, i.e. 'smacht'-fine and "one of the four conditions,"[1] &c. Making pointed stakes, i.e. like thorns, or like spikes; i.e. cutting them until their points are sharp like thorns, i.e. this is cutting, but the previous case is loosening; and "one of the four conditions," &c., and 'seds' of one day's stay were injured by the fence, "and the kinsman," &c.

Why are these cases fixed at three days? That every one may give perfect security respecting it. Why is there necessarily a stay of three days upon what is failed in? Why, too, do they not extend to five days or ten days? Because honor does not admit of *longer* stay.

Why are *these cases* fixed at three days? i.e. for what or wherefore are these cases fixed at three days (i.e. to three days) rather than five or ten days? That every one may give perfect security respecting it, i.e. that every one may give the proper thing which is due of him during that space of time; or until he gives to one his noble security for what is due, that it may not be failed in. There is necessarily a stay of three days upon it, i.e. it is necessary that there be a stay of three days' time for distraining; or it is necessary that there be a stay until the 'sed' be proved, which is due of him as it is, unless three days, or five days, or ten days, have elapsed. Why, too, do they not extend to five days, i.e. why, then, is it not a stay of five days or ten days that is allowed them? Because honor does not admit of longer stay, i.e. because honor-price does not admit of a longer stay than that upon it, i.e. the surety, i.e. there is a stay of three days upon the 'seds' of three days.

These are the immediate distresses of five days: for distraining the heir of a dead man, for satirizing him after his death, for proof of secret murder, for its 'eric'-fine after its discovery, for carrying off an animal's covering, for taking care of the son of a harlot, for the right of a poet beyond a territory, for satire of an unascertained kind, for the blemish of a nickname, for the false suing of a son in land.

These are the *immediate* distresses of five days, i.e. these are the distresses which have become immediate, upon which there is a stay of five days, i.e. those which follow are 'dighlaim' of 'seds' or 'aird nemidh,' i.e. that which has necessarily a stay of five days *in distress* with time, has here five days in the imme-

DISTRESS. cuicti. Im a rindad, .i. in eneclann uil ann ar treisi. Im dindis duinethaide, .i. luigi na duinetaidi ar cuicti. Im foxal camthir, .i. in tuartan. Im dingbail mec buitrige, .i. mac na mban taiḋi arasair. Im cert filed, .i. ar exeptus don fileḋ. Im imcomus nairi, .i. im coirseis, seis coir im an eneclann dlegar ina acrad.

Hite athgabail tul chuicthe in so. Ro cet urdairc de cuicthe i cuic, cumu la cuic cinta dosliat cach ae ar a laim, co mbi cuicthe cin cuicir, aṫair, ocus mac, ocus ua, ocus brathair, ocus ben. Cuic cinaid cach ae side, cin laime, cin coiri, cin tengad, cin bel, cin sula: cin laime, de guin, no gait, no mi-imirt; cin coiri, dibemium, no forimtecht mignima; cin tengad, di air, di anmet do gusforgill; cin bel, di ithe meirle; cin sula, di aithniu no foircsiu mignima.

Hite athgabail tul chuicthe, .i. caċ ni is tulla doib is tulla do ninbleogain, cipe anaḋ bes fair, .i. diglaim set and so sis no ard nemid. Ro cet urdairc de, .i. ro cindeḋ no ro canad de co urdairc i cuic, .i. ro cumad cin in cuicir so for cuicti, ocus seoit; no ro cum aḋa a cuicti diglaim ndaine sund for tullataiḋ.

Ceiṫri ernaili tulla do rime sund; diglaim set, ocus diglaim ndaine, ocus uasal do isil, ocus crich.

La cuic cinta dosliat cach ae ar a laim, .i. la cuic cinta tuillis no airiltnigis caċ ogae dib o laim, .i. tuilles cach ae ar a laim tinchi. Co mbi cuicthe cin cuicir, .i. cumtha cin in cuicir so for cuicti; no dono is caċ athgabail gabur don cintach in cuicir so, do neoch it seoit cuicti so, it tulla in so, ocus iar fut ó sunn [amaċ], act cid be do na cuic cintaib [so] na cuicti nama. .i. Itiat so in cuiciur imar gabaḋ athgabail tulla do neoch; no na cuic ernaili im a tucaḋ anad cuicte for in athgabail amail atrubramar romaind tuas cus trasta. O'D. 107.

DISTRESS.

diate distress. For satirizing him, i.e. the honor-price which is for it is fixed at three [five] days. For proof of secret murder, i.e. the proof by oath of the secret murder is in five days. For carrying off an animal's covering, i.e. the tartan. For taking care of the son of a harlot, i.e. the son of the known unchaste woman. For the right of a poet, i.e. as an exception to the poet. For satire of an unascertained kind, i.e. for demanding the honor-price which is due for it in a proper manner.

These are the immediate distresses of five days. They were properly fixed at five days for five persons, as it is by the commission of five offences that each of them deserves it, so that the liabilities of five persons have a stay of five days, father, and son, and grandson, and brother, and wife. Five-fold are the crimes of each of these—crime of hand, crime of foot, crime of tongue, crime of mouth, crime of eye: crime of hand, by wounding, or stealing, or mis-using; crime of foot, by kicking, or moving to evil deeds; crime of tongue, by satire, slander, or false witness; crime of mouth, by eating stolen things; crime of eye, by observing or looking on at an evil deed.

These are the immediate distresses of five days, i.e. every thing that is immediate in the case of persons themselves is immediate to their kinsmen also, whatever may be its stay, i.e. these which follow down here are 'dighlaim sed' or 'ard-nemhidh.' They were properly fixed *at five days*, i.e. they were settled or described in a proper manner. For five persons, i.e. the liability of these five persons was fixed at five days' stay, and 'seds,' *&c.*; or that it might be lawful that 'dighlaim ndaine' should here be immediate.

Four cases of immediate distresses are here reckoned; 'dighlaim' of 'seds,' and 'dighlaim' of persons, and "chief from inferior," and "territory."

As it is by the commission of five offences that each of them deserves it, i.e. by five crimes each individual of them deserves or merits it by the deed of his hand, i.e. each of them deserves it by his ministering hand. So that the liabilities of five persons have a stay of five days, i.e. the responsibilities of these five have a stay of five days; or every distress which is taken from the debtor among these five, when they are 'seds' of five days that are taken, is immediate here, and with time elsewhere, except whichever of the five debtors *have* the five days only. That is, these are the five persons on account of whom an immediate distress is taken from a person; or these are the five cases in which a stay of five days was allowed for the distress as we have already stated above.

DISTRESS. Cach athgabail bus tulla do cintach bid tulla oc inbleogain sa; no cach athgabail gebus cach dib diaraile is tullata bias fuirri.

O'D. 107. Mad set tul aine dlestar don athair is tul treisi don mac; similiter in [taṫuir], 7rl., treisi ocus cuicṫi ocus deċmaḋ. Set treisi ro millestar; ocus inbleoġain nos beir co cúicṫi; cin in inbleoġain is nesa, ocus cach ni is tulla don inbleogain is nesa ocus iar fut do cach inbleogain cena.

Cach set bus tulla don cuicir curab tulla don ti icus a cinta; no dono cumad eisceptus in siallaċ so, .i. cach set treisi ro gabṫa do neoċ ima cinaid cumad cuicṫi a anad, ocus cuma tulla ar a ċomaicside. Tre forgnuis a dubramar na diglaime so cin copeḋ coir iat; sen lebar sin.

Cin laime de guin, .i. na daine. No gait, .i. na set. No mi-imirt, .i. in oir, in iarainn, in airgit; no drochimirt a scailed no a brisid. Cin coisi, dibemium, no forimtecht mignima, .i. inlua a focus, .i. firimteċt do re denam drochgnimraḋ, cid i cein, cid a focus; no fírimteċt fri mígním ocus ní aicenn. Cin bel, di ithi meirle, .i. do iṫe na miairli, na gaiti. Cin tengad, di air, di anmet, do gusorgill, .i. in brat, no in lan aer, no cipéḋ cinel aire, .i. in glaim dicenn, .i. in tuba nainme, no in lesanmad. Cin sula, di aithniu, .i. a rosc for nech nairdalta, .i. a cein in smeiteḋ. No foircsia mignima, .i. cid i cein, cid i focus in selleċt.

Ar a taa[t] ceiṫre sellaig la Fene i sain caċae; sellach lan feich, ocus sellach leith feich, ocus sellach cethramtan feich, ocus sellach slan. Sellach dosli lan fiachu, fer tairDelba ocus co nimtet ocus do comet ocus buacDtair a gnim i tuaith, acht niD goin a lam.

Every distress which is immediate to the debtor is also immediate to the kinsman; or every distress which is taken by one of them from the other shall be an immediate one.

If it be a 'sed' subject to an immediate distress of one day that is due of the father, it is a 'sed' subject to an immediate distress of three days that is due of the son; the same of the father, &c., as regards three days, and five days, and ten days. A 'sed' of three days' stay has been injured; the kinsman *being sued* brings it to five days; the liability of the nearest kinsman, and every thing which is immediate to the nearest kinsman, is upon time to every other kinsman.

Every 'sed' which is subject to immediate distress to these five persons is immediate to the person who pays for their liabilities; or, indeed, *according to others*, this case is an exception, i.e. every 'sed' of three days which was taken from one for his liability has a stay of five days, and it is immediate upon his relative. By a figure we have mentioned these 'dighlaims,' though they are not correct. This is an old book.

Crime of hand, by wounding, i.e. persons. **Or stealing,** i.e. 'seds.' **Or misusing,** i.e. of the gold, of the iron, of the silver; or evil using, in loosening or breaking. **Crime of foot, by kicking, or moving to do evil deeds,** i.e. to go near, i.e. or going to do evil deeds whether far or near; or going to do evil, and not *necessarily* to a distance. **Crime of mouth, in eating stolen things,** i.e. by eating illgotten things, i.e. stolen things. **Crime of tongue, by satire, slander or false witness,** i.e. betraying, or the full satire, or whatever kind of satire it may be, i.e. the 'glamh dicenn,' i.e. giving a bad name or a nickname. **Crime of eye, by observing** ***or looking on at an evil deed,*** i.e. his eye upon a particular person, i.e. to look on at a distance. **Or observe an evil deed,** i.e. whether the looking-on was from afar or near.

For there are four lookers-on with the Feini, each of whom is different: a looker-on of full fine, a looker-on of half fine, a looker-on of one-fourth fine, and a looker-on who is exempt. A looker-on who incurs full fine, is a man who instigates and accompanies and escorts and exults at his deed in the territory, but who has not inflicted the wound with his own hand.

DISTRESS. Sellach dosli lech fiachu ni tairdelbai, ni goin, do gni gnimu olchena, lech fiach fair.

Sellach dosli cethramthain feich, ni tairdelbai; ni dena ni don[a] gnimaib seo, aċt do caemṫet nama, ocus nad nurgair, ocus na tessairg.

Sellach slan ni tairdelb, ni dene ni di naib gnimaib seo, ocus gaibes oca caċ nirt ocus cach folud, acht do caemtet a heslinn co inill, co netarscarad fris i n-inill.

Bit sellaig slana and chena, .i. cleirig, ocus mna, ocus mec, ocus aes nad meisi gona na anacal na urgair, ocus eccuind ocus escunid.

Ar atáa ceiṫri sellaig la Féine, .i. atait ceiṫri súltaig da nairneiginn in Feinechas.

Cindus ro soich lan fiaċ for in sellaċ lain? .i. leṫ fair ar teċt co maigin ocus duṫraċt marbṫa aici, ocus cethruime fair ar sellceċt, ocus cethruime eile ar coimitecht i mug leo i n-inill; cethruimi dona for in sellaċ leṫi ar seillceċt, ocus cethruimi ar coimiteċt amuig i n-inill. Cethruimi dono for in sellach cethramthan ar coimitecht amuig ocus ni caemnacair anocol; connecait imurro in dias eile, ocus amuig bis in sellaċ leṫe, ocus in sellaċ cethramṫan, [tall forecuir sellaiġ lain.] O'D. 111.

Sellaċ dosli lan fiachu, .i. sellaċ tuillis no airiltnigis lanad fiach. Fer tairdelba, .i. duṫraċt marbṫa occa, .i. do ni in tairdelb tall itir na tigib a raḋ ticiḋ amach, .i. dul co maigin no in timradaḋ. Ocus conimtet, .i. amach, .i. co hait in marbṫa, .i. bis ina comiteċt oc denam in marbṫa. Do comṫét, .i. leo iars an marbaḋ o maigin amach. Buadtair a gnim i tuaith, .i. buadaiġiḋ se in gnimrad sin is in tuaiṫ.

A looker-on who incurs half fine is he who does not instigate, does not wound, but does all the other acts, by which he incurs half fine.

The looker-on who incurs one-fourth fine does not instigate; he does not do any of these acts, but accompanies only, and does not prohibit, and does not save.

The looker-on who is exempt is he who does not instigate, who does not commit any of these acts, and who brings against them all his strength and resources, but he accompanies them from an insecure place to a place of security, and separates from them in that place of security.

There are also other lookers-on who are exempt, i.e. clerics, and women, and boys, and people who are not able to wound or protect or forbid, and imbeciles and incapables.

For there are four lookers-on with the Feini, i.e. there are four eye-witnesses which the Fenechus mentions.

How does full fine come upon the full looker-on? i.e. half upon him on his coming to the place with the intention of killing, and one-fourth upon him for looking on, and the other fourth for accompanying them outside to a place of security; there is also, upon the looker-on who incurs one-half fine one-fourth fine for looking on, and one-fourth for accompanying them outside to a place of security. There is also one-fourth fine upon the looker-on who incurs one-fourth fine for accompanying them outside when he cannot protect; but the other two can *protect,* and the looker-on who incurs half fine, and the looker-on who incurs one-fourth fine are found outside, the looker-on who incurs full fine inside.

A looker-on who incurs full fine, i.e. an eye-witness who deserves or merits full fine. **The man who instigates,** i.e. who has an intention of killing, i.e. he causes the instigation within between the people of the house by saying "come ye out," i.e. going to the place or having the intention. **And accompanies,** i.e. out, i.e. to the place of the killing, i.e. who is in their company when they commit the killing. **And escorts,** i.e. who goes along with them, after the killing, out from the place. **Exults at his deed in the territory,** i.e he boasts of that deed in the territory.

DISTRESS. Mat cuibdi ocus fer laime, di cumail diri ocus cumal aithgina fo fer laime derge laes na gona and, ocus da cumail for fellaċ lanfiachach, ⁊rl. Manbet cuibdi, aċt na fellaċ nama, tri cumala dire, ocus cumal aiṫgina for in fellaċ lanfiachach, a leṫ for in fellaċ leṫfiaċaċ.

1 tuaith, .i. fo cerd ilach. Nid goin a lam, .i. do gena da roisd. Sellach dosli leth fiachu, .i. tuillis no airiltnigis leṫ fiach, .i. amuig frith, ocus ni duthracair marbaḋ. Ni tairdelbai, .i. noco teit co maigin, noco dein in timradugaḋ ar menmain. Ni goin, .i. ni dingne goin ce do roisd. Do gni gnima olchena, .i. co nimtet do caomteit ocus buadaiġter a gnim, .i. caiṁteċt amuig ocus felligicht, .i. leṫ coirpdire fair cen mota in aithgin. Sellaċ dosli cethramṫhain feich, .i. tuillis no airiltniges ceṫraime fiach. Ni tairdelbai, .i. noco denand in tairdelb, .i. dul co maigin, .i. ni dein in timraduġaḋ ar menmain. Ni dena ni dona gnimaib seo, .i. do caemteċt, no do tairdeilb, na guin, na ilaċ, .i. ni caemnacair anacal. Aċt do caemṫet nama, .i. aċt abeṫ ina coimteċt nama oc dénam in marbṫa, oṫa eisindill cu hinill, .i. in a fiaḋnaise. Nad nurgair, .i. o breiṫir, no co na nirt, .i. nad forocair. Na tesairgg, .i. o gnimradaib ce do isad, .i. co na suchraite, .i. ni ros airg dia tesbaib. Ni dene ni dinaib gnimaib seo, .i. do tairdeilb, no do caemteċt, aċt ó ṫa eisinill co inill. Gaibes oca, .i. as dualgus fein. Cach folud, .i. adualgus neich eile, .i. a sochraite nirt. Aċt do caemtet a heslinn co inill, .i. a baile a ndernad in marbaḋ co ricṫadar co hinill, ocus is ime ro bai uair na caemnacair scaraḋ friu a n-eislind. Dit fellaiġ slana, .i. cia co nistais anacal. Chena, .i. cen moṫa sin. Cléirig ocus mna ocus mec, .i. ni etait guin ar a truaige ocus ar a tlaite, ocus ni cuimcit anacul. Nad meisi gona, .i. ó laim. Na anacal [.i. ó gnímradaib. Nad urgair], .i. ó bréithir ni dentar forra ciat berait. Eccuind, .i. na meic beca no mir. Escuinid, .i. na senoraig no bailidaiġ.

O'D. 110.

O'D. 110. Atáit ceiṫri fellaiġ, ⁊rl. Se cumala dire roinnter sunn, .i. cumal [co leṫ for fer láiṁe, ocus cuṁal] co leṫ for fer

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1 *He.*—The looker-on who incurs full fine.

If he be in participation with the perpetrator, there shall be two 'cumhals' of 'dire'-fine and one 'cumhal' for restitution upon the man of the red hand who inflicted the wounds, and two 'cumhals' upon the looker-on who incurs full fine, &c. If he be not a participator, but only a looker-on, there shall be three 'cumhals' of 'dire'-fine, and one 'cumhal' of restitution *upon the man of the red hand who inflicted the wounds, and one 'cumhal'* upon the looker-on who incurs full fine, and one-half upon the looker-on who incurs half fine.

In the territory, i.e. he raised the shout.[2] Who has not inflicted the wound with his own hand, i.e. he would have inflicted a wound if he had reached *the place*. A looker-on who incurs half fine, i.e. who deserves or becomes liable to half fine, i.e. he was found outside, and he had not the intention of killing. He does not instigate, i.e. he does not go to the place, he does not form the intention in his mind. He does not wound, i.e. he does not wound though he has come. Does all the other acts, i.e. he goes, he accompanies, and exults at his deed, i.e. to accompany outside and to look on, i.e. there is half body-fine upon him besides the restitution. The looker-on who incurs one-fourth fine, i.e. who deserves or merits one-fourth fine. He does not instigate, i.e. he does not cause the instigation, i.e. to go to the place, i.e. he does not form the intention in his mind. He does not commit any of these acts, i.e. either accompanying, instigation, wounding, or exultation, i.e. he was not able to protect. But he accompanies only, i.e. to be in their company only while committing the killing, *and while going* from an insecure to a secure place, i.e. in his presence. Who does not prohibit, i.e. by word, or to the best of his ability, i.e. who did not warn. Who does not save, i.e. by deeds, though he were able, i.e. by his strength, i.e. he does not save through indifference. Who does not commit any of these acts, i.e. by instigation, or by accompanying, except from a place of insecurity to a place of security. Who opposes them, i.e. himself. All resources, i.e. by means of others, i.e. the power of his forces. But he accompanies from an insecure place to a place of security, i.e. from the place where the killing was committed until they reached a place of security, and the reason that he did so was because he was unable to separate from them in the insecure place. These are *also* lookers-on who are exempt, i.e. even though they could protect. Also, i.e. besides the above. Clerics, and women, and boys, i.e. they are not able to wound in consequence of their insignificance and their powerlessness, and they are not able to protect. Who are not able to wound, i.e. by hand. Nor protect, i.e. by deeds. Who do not forbid, i.e. by word, it would not be done for them though they should request it. Imbeciles, i.e. little boys or lunatics. Incapables, i.e. the old men or madmen.

There are four lookers-on, &c. Six 'cumhals' of 'dire'-fine are divided here, i.e. a 'cumhal' and a half upon the perpetrator, a

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[2] *Shout.*—O'D., 109, reads: "he boasts of that as a victory in the territory, i.e. in his own territory."

DISTRESS. mbraith, ocus cumal co leṫ for sellaċ lan fiachaċ; tri cethruimi cumaile for sellaċ leṫfiaċaċ; bó ocus tri screpaill for sellaċ cethramthan; bo ocus tri screpaill isseḋ tuarteit ann. Tabair se scripaill for in triar lain, ocus tri screpaill for sellaċ leṫi, ocus screpall co leṫ for sellaċ cethramṫan; teora pinginne dec ocus leṫ pinginn isseḋ tuartet; se pinginne dib do triur lain, ocus in seċtmaḋ pinginn do sellaċ leṫi, ocus leṫ pinginn do sellaċ cethramthan. Se pinginne ann iarum; in cuic filet ann cuic ranna dec do denam dib, da rann dec dib for in triar lain, ocus a do for sellach leṫi, ocus aen rann for sellach cethramthan, conid bo ocus dairt ocus trian pinginne, ocus in cuiceḋ rann dec do pinginn.

Mad cuibdius itir sellach lain ocus leṫi, ceitri cumala for sellaċ lain, ocus da cumail for sellaċ leṫi. Mad cuibdius itir sellaċ lain ocus cethramthan, is cumal co cuiced cumala for sellaċ cethramthan.

Mad cuibdius itir sellaċ cethramthan ocus leṫi, is cumal for sellaċ ceṫramthan, ocus a do for sellaċ leṫi.

O'D. 111. It he in so aithgaḃala tul Dechmaidi:—[athġaḃail ard neiṁe]; athgabail set co nim cloi dilsi; athgabáil
O'D. 111. tobag dar crich; [athgaḃáil foindlethaiġ foníndlea fine;] athgabáil foindlethaig fonindle tuatha; marbthobag; slan ngeill; slan ngill; athgabail ansis.

It he in so aithgabala tul dechmaidi, .i. ate ann so na athgabala ar ambi anaḋ deċmaide iar na breth for tullata; ocus grad

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[1] *Pinginn.*—The following table gives the proportions which satisfy the computation in the text, viz.:—

1 cumhal=3 bo' or 3 cows of full legal value.
1 bo' =24 screpalls.
1 screpall=3 pinginns.
1 dairt =12 pinginns.

DISTRESS.

'cumhal' and a half upon the betrayer, and a 'cumhal' and a half upon the looker-on, who incurs full fine; three quarters of a 'cumhal' upon the looker-on who incurs half fine; a cow and three 'screpalls' upon the looker-on who incurs one-fourth fine; a cow and three 'screpalls' is what remains. Add six 'screpalls' for each of the three *lookers-on* who incur full fine, and three 'screpalls' for a looker-on who incurs half fine, and a 'screpall' and a half upon the looker-on who incurs one-fourth fine; there remain thirteen 'pinginns,' and a half 'pinginn;' six 'pinginns' of these for the three who incur full fine, and the seventh 'pinginn' for the looker on who incurs half fine, and half a 'pinginn' for the looker-on who incurs one-fourth fine. Six 'pinginns' afterwards remain; these are divided into fifteen parts, of which twelve are upon the three who incur full fine, and two upon the looker-on who incurs half fine, and one upon the looker-on who incurs one-fourth fine, so that he (*the looker-on who incurs one-fourth fine*) *pays* a cow, and a heifer, and the third of a 'pinginn,' and the fifteenth part of a 'pinginn.'[1]

If there be participation between the looker-on who incurs full fine and him who incurs half fine, there are four 'cumhals' upon the looker-on who incurs full fine, and two 'cumhals' upon the looker-on who incurs half fine. If there be participation between the looker-on who incurs full fine and him who incurs one-fourth fine, a 'cumhal' and one-fifth of a 'cumhal' are upon the looker-on who incurs one-fourth fine.

If there be participation between the looker-on who incurs one-fourth fine, and the looker-on who incurs half fine, there is a 'cumhal' upon the looker-on who incurs one-fourth fine, and two upon the looker-on who incurs half fine.

These are the immediate distresses of ten days:—distress from a high dignitary; distress for 'seds' which should have been returned; distress for a levy carried over a boundary; distress on account of a fugitive who has absconded from his tribe; distress on account of a fugitive who has fled from his territory; death-levy; security of pledges; security of hostage; distress in ignorance.

These are the immediate distresses of ten days, i.e. these are the distresses on which there is a stay of ten days after being brought out imme-

DISTRESS. seċta gebus do duine is isle nas, ocus na satha sin anuas berus i co decmuḋ. [Athgabáil ard neime, .i. athgabail gabur do neime árd
O'D. 111. for tulla for i mbiḋ anuḋ dechmuide; graḋ seċta gebius don duine is ísli inás, ocus na fátha sin anuas beiriur co dechmuid; inbleoġuin beiriur cu treisi; acra sochuide beiriur cu cuicthe; séna ná dlegur cu dechmuid.

Sé huasal neime do rime sunn: riġ, ocus briuġuiḋ, file, ocus espoc, airchinnech, ocus ollam gaísi, ocus cach cend for a memur olchena.]

Athgabail set co nimclo dilsi, .i. athgabail gabur imin set ocus imar claechlo a dilsi im fer mbuna a negmuis, sét óna no aiṫne e,
O'D. 111. ocus ro rec in ti da tuca ar oin no ar aiṫne [i n-ainḃfis fir bunuiḋ é]; ocus nemnesam nom beir co treisi; ocus nemmbeṫ ina saidbri, no's re n-innsuiġṫi, nom beir co cuicṫi; ocus sena na dlegar nom beir co deċmu; ocus diglaim set nom beir for tollatu.

O'D. 112. [Cid fo dera anud ar in sét ngaiti sund? Is é in fáṫ, d'aithe a indliġiḋ ar in ti ro recc in sét i n-ainbfis fir bunuiḋ; ocus cóir cé ro beṫ fogelt ocus bleṫ do. No sét comaithiġ do beir nech i ngill, ocus ní fétuiḋ in tí dá tabuir cu n-aidbriuthur occa; anuḋ dechmuiḋe frisuiġe for in tí ó tuc.]

Athgabail tobag dar crich, .i. in athgabail toibgither tar in crich, .i. crich beiriur co deċmuiḋ i, ocus crich beiriur for tollata. Athgabáil foindlethaig fonindlea fine, .i. in athgabail gabur im cina in fir fine bis ar in faoneola, ocus do tri tiġib isin fine aiṫiġes; ocus inbleoġain is sia nom beir co deċmaid, ocus diglaim set, no uasal for isil, beiriur for tollatu. Athgabail foindlethaig fonindlea tuatha, .i. athgabail gabur im cina in ti innliter ar faoneolo isin tuaiṫ, ocus do tri tiġib isin tuaiṫ aiṫiġus; ocus inḃleoġain is sia nom beir co deċmaiḋ, ocus diglaim set, no is uasal for isil nom beir foi tullata. Marbthobag, .i. ataid tri marḃtobaiḋ and, .i.
O'D. 112. for treisi, for cuicṫi, for deċmaiḋ; gním anfoit [ocus a fír] for treisi
O'D. 112. iar fut; duine taiḋi [ocus a fir] for tul cuicti; ropaċ fergi [ocus a fir] for tul deċmaide.

O'D. 112. [Marbthobag] .i. ini toibgither is in marb [.i. colund épic]; in coirpoire comruiti ar deċmaiḋ, ocus uidi ice sein; uair

Distress.

diately; and one of the seven grades takes it from a person who is of lower *grade* than himself, and the causes above mentioned bring it to ten days. Distress from a high dignitary, i.e. a distress which is taken from a high dignitary immediately, on which there is a stay of ten days: *one of* the seven grades takes from a person inferior to himself, and the causes before mentioned extend it to ten days; the kinsman *being sued* extends it to three days; suing from many extends it to five days; denial that it is due, to ten days.

Six noble dignitaries are reckoned here:—A king, a brewy, a poet, a bishop, a herenach, and an ollamh of wisdom, and every superior generally.

Distress for 'seds' which should have been returned, i.e. a distress which is taken respecting 'seds' which have been parted with in the absence of the rightful owner, *i.e.* property that was lent or given in charge, and the person to whom it was given as a loan or in charge has sold it unknown to the rightful owner; and not being a thing of necessity, brings it to three days; and not having the property of his rank, or the period of suing, brings it to five days; and denial that it is due brings it to ten days; and 'dighlaim' of 'seds' causes it to be immediate.

What is the reason that there is a stay for the stolen 'sed' here? The reason is, to punish for his illegality the person who sold the 'sed' unknown to the owner; and it is just that *the expenses of* feeding and tending should be charged to him. Or it is the 'sed' of a neighbour that one gives in pledge, and the person to whom it is given does not know it until he is sued; there is a stay of ten days for suing the person by whom it was given.

Distress for a levy carried over a boundary, i.e. the distress which is driven across the boundary; the boundary brings it to ten days, and the boundary causes it to be immediate. Distress on account of a fugitive who has absconded from his tribe, i.e. the distress which is taken for the liability of the tribe-man who is a wanderer, and *it is taken* from three houses in the tribe which he frequents; and the most distant kinsman *being sued*, brings it to ten days, and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. Distress on account of a fugitive who has fled from his territory, i.e. a distress which is taken for the liability of the person who is sued while a wanderer in the territory, and *it is taken* from three houses in the territory which he frequents; and the most distant kinsman *being sued*, brings it to ten days, and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. Death levy, i.e. there are three death levies, i.e. upon three days, upon five days, upon ten days; an act of inadvertence, the proof of which is upon three days with time; secret murder, of which the proof is upon five days immediate; and an assault of anger, of which the proof is upon ten days immediate.

Death levy, i.e. the thing which is levied for the dead, i.e. 'eric'-fine for killing; the body-fine for intention has a stay of ten days, and that is the period allowed for the payment; for if it were dis-

DISTRESS. damaḋ athgabail ro gabta uime, rob anaḋ fuirri fo aigne nesim no nemnesim; ro bera sena na dlegur e co deċmaiḋ, ocus ágra for sochaiḋe nom beir for cuicṫi, ocus inbleogain nom beir co treisi; no dono cena, in trin don arra uil isin coirpdire compaiti is dó do beir fregra sunn is na athgabalaib. Ocus uime ro gabaḋ in athgabail, ocus nemnesam no beir co
O'D. 118. treisi; nem [mbeṫ] ina saiḋbri, no is agra for sochaiḋe nombeir co cuicṫi; ocus sena na dlegar nom beir co deċmaiḋ; ocus diglaim sét, no uasal for isial, nom beir for tullatu.

Slan ngeill, .i. colann eric in gell. Slan ngill, .i. in slan n-eneclainne dligius a tuitim a gell dar cenn neiċ ar treisi; ocus nembeṫ ina saiḋbri, no is agra for sochaiḋ nom beir for cuicṫi; ocus sena na dlegur nom beir co deċmaiḋ; ocus diglaim sét nom beir for tullata.

Cid fris naragar aithgabail cuicthi in dul is gnathu do gres oldas cach athgabail? Fobith na roe fechtae itir dis i Maig inis. O tainic co tabairt a nairm doaib, acht fiadna nama, do feisid ben occaib i maigin na roe, ocus guidsius im anad forru. Asbert, mad mo cheile no beṫ and a tetad anad foraib. No ainfaindse al an dalai nai, acht is andsa dondni do boing; is he a les anas. Ainfaitse, olsuide. Immanad din in roe, acht ni fetatar cia badairet ara curthe, co fuigled Conchubur imbi, ocus Senchae; co nimchomarcair Senchae, cia ainm inna mna so? Cuicṫi, ol si, mo ainm si. Imanad in roi, ol Sencha, in anmaim ina mna co cúicthi; is de ata "ad baṫ fir Feiniu, manipad cuicṫi." Is i Brig in so fil for Cuicti.

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[1] *Days.*—The word 'Cuicthi' means five.

DISTRESS.

tress that was taken for it, there would be a stay upon it according as it was a thing of necessity, or not of necessity; denial that it is due would bring it to ten days, and suing from many would bring it to five days, and the kinsman *being sued* would bring it to three days; or, indeed, *according to others*, the third of the sum due which is for the body-fine for intention, is what corresponds here to the distresses. And it is respecting it the distress is taken, and not being a thing of necessity brings it to three days; not having the property of his rank, or suing from many brings it to five days and denying that it is due brings it to ten days; and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate.

Security of pledges, i.e. the 'colann-eric' of the pledge. **Security of hostage**, i.e. the full honor-price to which he is entitled for the forfeiture of his pledge given in behalf of a person has a stay of three days; not having the property of his rank, or suing from many, brings it to five days; denying that it is due brings it to ten days; and 'dighlaim' of 'seds' causes it to be immediate.

Why is the distress of five days always more usual than any other distress? On account of the combat fought between two in Magh-inis. When they had all things ready for plying their arms, except a witness alone, they met a woman at the place of combat, and she requested of them to delay, saying, "If it were my husband that was there, I would compel you to delay." "I would delay," said one of them, "but it would be prejudicial to the man who sues me; it is his cause that would be delayed." "I will delay," said the other. The combat was then put off, but they did not know to what time it was put off, until Conchubhur and Sencha passed judgment respecting it; and Sencha asked "What is the name of this woman?" "Cuicthi," said she, "is my name." "Let the combat be delayed," said Sencha, "in the name of the woman, for five days."[1] From which is derived—"The truth of the men of the Feini would have perished, had it not been for Cuicthi." It is Brigh that is here called Cuicthi.

DISTRESS. Cid fris nasagar, .i. cid frisi nasgither ana cuicti for in athgabail, .i. fri ana fri urogra; fri urogra ro fiseḋ. Dul is gnathu do gres, .i. in dul is gnathaċ do gres na cach athgabail aiṫ no eaḋḋa. Fobith na roe, .i. fon faṫ in comruig ro fiġi, no ro fairgi, no ro fuaċtnaiḋ idir in nois a Maiġ inis, ainm in inaid; no com e Conall Cernach ocus Laeġaire Buadach inn sin. O tainic co tabairt a nairm doaib, .i. o tangadur innti co tabairt a n-airm doib. Acht fiadna nama, .i. noċa roibe fuirech aca gan comrug do denam aċt gan fiadnaise nama do beṫ aca. Do feisid ben occaib i maigin na roe, .i. tarrustar ben oga a comogus don re comruig; com i ben Conculainn no beṫ ann, .i. Briġi ingen Sencha, .i. Cuicṫi ingen Senċa; no com í Niam ingen Celtra. Guidsius, .i. ro guiḋestur em ana fuirre. Asbert mad mo cheile no bet and, .i. ro ordustar dá me mo ceili no beṫ and, ar si, do berind ana ar eigin forruib, muna derna sib cena. No ainfaind, .i. no anfainnsi ar in dara fer dib, ar in briḃaid ar Conall. Acht is andsa, .i. aċt is doilgi don ti uil ag in tobac air esem, is é a les anus ann ma da n-anta. Ainfaitse, .i. anfatsa trat, ol si se, ol Laogaire. Immanad, .i. ro ana deseḋ dona comrug isin ré. Acht ní fetatur, .i. aċt noco nedudur cia fad ro cuired orra anaḋ. Co fuigleḋ, .i. do cuaḋdur a fuigill Senca ocus Concubuir, ocus ro innsidur atairmesc uime sin. Co nimchoimarcair Senchae, .i. co ro fiarfaigustar Senca cia ainm, ar se, na mna do rala cugib fesi im comairc do rinne ann, uair rob i a ingin fein i, nos fial bui eturru ocus hi. Cuicṫi, ol si, mo ainm si. Imanaḋ in roi, .i. emtoirisim ar in comrug ar Senca, .i. muna roib [ardurc] dligeḋ ann a is seḋ sin do rala ann, ocus ma ro bui is inann ocus treisi ar tegmuissin rig no esruic tis, gan a denam re re anma na mna so. O'D. 114.

O'D. 114. [Cid fo dera cúicṫe re tecmuisin na mná sunn, ocus nach fuil aċt treisi re tecmuisin riġ no esruic tís? Iss é in fáṫ, ro gabaḋ in comruc tís, ocus nochur gabaḋ sund; no is inund in cúicṫi si ocus in treisi fuil is na Seċtuiḃ iar tecmuic rig no esruic, .i. láithi aicinta ocus ceithri laiṫi saerda.]

Is de ata, .i. is do ni hisen ata no epli a firinne o na Feinib, no ro eibli a firinne o na Feinib, in ni ro dlesdais muna tucta ana Cuicṫi ar in athgabail, amail ro ana in comruc ar Cuicti do tacur cuigi, .i. is i fir oġ innso ar a tuca ana cuicṫi for in athgabail, no ar in comrug do tairmesc i n-ainm Cuicṫi.

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[1] *Heptiads.*—This is an interesting law tract, large fragments of which have been translated by Dr. O'Donovan. But a very perfect copy from O.D. 2,020–2,154 has been translated by Professor O'Curry. Its characteristic is that each of the subjects of which it treats has a sevenfold division. For instance: seven churches with the Feine; seven prohibited from contracting marriage; seven kings not entitled to honor-price; seven trespasses in co-tenancy not fined; seven grades incompetent to be witnesses; seven events which put off every battle; and a great variety of others.

DISTRESS.

Why is the distress, &c. i.e. why is a stay of five days attached to the distress? i.e. for stay for warning; for warning it was done. More usual than any other, i.e. always a more usual form than any other sudden or lawful distress. On account of the combat, i.e. on account of the combat which was fought, or agreed upon, or threatened between the two at Magh-inis, the name of the place; or these two were Conall Caernach and Laeghaire Buadhach. When they had all things ready for plying their arms, i.e. when they came to the *field* to strike each other with their weapons. Except a witness alone, i.e. there was nothing to delay them from engaging in the combat except that they had not a witness. They met a woman at the place of combat, i.e. a woman met them near the field of battle; it was the wife of Cuchullainn that was there, i.e. Brighi, daughter of Sencha, i.e. Cuicthi, daughter of Sencha; or it was Niamh, daughter of Cealtair. She requested, i.e. she entreated of them to delay. Saying, "If it were my husband who was there," i.e. she exclaimed, "If it were my husband that was there," said she, "I would force you to delay, if ye would not do so of your own accord." "I would delay," i.e. "I at least would delay," said one of the men, *i.e.* said the defendant, Conall. "But it would be prejudicial," i.e. "but it is difficult for the man who is suing me to delay; it is his cause that will be delayed, if delay be made." "I will delay," i.e. "I will delay, too," said he, *i.e.* said Laeghaire. *The combat* was *then* put off, i.e. they therefore deferred the combat in the field. But they did not know *to what time*, i.e. but they did not know how long it was enjoined on them to delay it. Passed judgment, i.e. they submitted to the adjudication of Sencha and Conchubhur, and they told *them* of their having been prevented respecting it (*the combat*). Sencha asked, "What is the name of this woman?" i.e. and Sencha asked "What is the name of the woman," said he, "who came up with you to stop the combat which was fixed on there?" (for she was his own daughter, and there was a veil between him and her). "Cuicthi," said she, "is my name." "Let the combat be put off," i.e. "let there be a stop put to the combat," said Sencha, i.e. if there were not established law this is what would happen there; but if there were, it is the same as three days upon meeting a king or a bishop, *as stated* below, and it would not be for the period expressed by the name of this woman.

What is the reason that there are five days on account of meeting the woman here, and that there are only three days on account of meeting a king or a bishop below? The reason is, the combat was entered into below, and it was not here; or, the five days here are equal to the three days which are *mentioned* in the Heptiads[1] upon meeting a king or a bishop, i.e. one natural day and four artificial days.

From which is derived, i.e. it is from this circumstance is *derived* that their truth would die from the Feini, or their truth would die from the heroes, *i.e.* the thing to which they would be entitled, had not a stay of five days been allowed for the distress, as the combat was put off on account of the coming up of Cuicthi, i.e. this is the perfect true rule by which a stay of five days is given for the distress, or for prohibiting the combat in the name of Cuicthi.

DISTRESS. [Muna roiḃ ardurc dligiḋ isseḋ sin do rala ann], acht má
O'D. 114. ro buí araruc dligeḋ ann, is aṁail sin do rala iad; no at
O'D. 114. bela neċtur in da [Feine] iar sir, .i. Conall ocus Laedgaire.

Cair-cid ar a neirinar athgabail? Nin. Ar indi adgaibter trebaire iar n-etrebaire, ar ni athgebad naċ trebair a chennadaich ar trebairi, mani tised athgabail trebaire ocus aḋilce, ar ni ro threifiṫe la indliged nambescna, mani tisad athgabail trebaire do reiṫ do béscna; conid de as berar athgabáil, ar aindi adgaibter torbae iar n-etórbu, main iar n-anmain, techt iar n-ditecht, fir iar n-anfir, dligeḋ iar n-indligeḋ, cert iar n-eciurt, techta iar n-etechtu, coir iar n-ecoir, recht iar n-anrecht; co tagaib h-uile.

Cair-cid ar a neirinar athgaḃail, .i. comaircim cid ar a raiter itir in athgabail aiṫ no eaḋa. Ar indi conad gaibter trebaire, .i. ar inni gabur i co dligech, .i. gell ocus aitiri a gabala anosa. Iar n-etrebaire, .i. im a nemgabail gus trasta. Ar ni aithgebaḋ naċ treaḃaire, .i. noċa n-uasal aignema naċ duine trebuir a cenn iatha [.i.] a cenn, a ferainn ar trebuire do denaṁ. Mani tisad, .i. muna tisad in gabail aiṫ no egda trebuir seo do ima a dligeḋ aḋlaig. Ar ni ro threifite, .i. uair noċ n-dingne naċ am co trebuir la indligeḋ in droch bescna ro bui remuinn gus trasta. Main tisad, .i. muna tisa in gabail aiṫ, no edda trebuir so da foirithin do reir ba fis gnae no aibind. Conid de as berar athgabail, .i. conid de sin raiter no aisneither in gabail aiṫ no eadġa, .i. a nemgabail cus drasta. Torba iar n-etorbu, .i. a gabala anosa. Main iar n-anmain, .i. gan dligeḋ do damṫain. Techt iar ndiṫecht, .i. techtuḋ fiach ares reme so; a gill anosa, .i. techtu a gabala; no iar nemdenam gus trasta. Fir iar n-anfir, .i. firinne a gabala anosa iar n-anfir a nemgabala cus trasta. Dligeḋ iar nandliġeḋ, .i. a gabala anosa iar nindliġeḋ a nemgabala gus trasta. Cert iar n-eciurt, .i. certu agabala anosa iar n-egoertud a nemgabala gus trasta. Techta iar n-etechtu, .i. dligeḋ a gabála anosa iar n-indliġeḋ a nemgabala cus

DISTRESS.

If there was not established law this is what would happen, but if there was established law, they should be regulated according to it; or, either of the two men would have perished in truth, i.e. Conall or Laeghaire.

Question.—Why is distress ('athghabhail') so called? Answer.—Because security is obtained after insecurity, for no surety could recover his land given as security, if distress for security and guarantee did not come to his aid, for it could not be settled on account of the illegality of false 'bescgna,' if the distress from a surety did not come to relieve the 'bescgna;' hence it is called 'athghabhail,' because through it advantage is obtained after disadvantage, property after the absence of property, possession after non-possession, truth after untruth, legality after illegality, justice after injustice, lawful possession after unlawful possession, right after wrong, order after disorder; all which are obtained.

Question.—Why is distress ('athghabhail') so called? i.e. I inquire, why is it called the distress quick or legal? Because security is obtained, i.e. because it is lawfully obtained, i.e. a pledge and a hostage for taking it now. After insecurity, i.e. for not having taken it before now. For no surety could recover, i.e. for no surety could recover his 'cenn iatha,' i.e. his field, his land, *which he had given up* in going security. If *distress for security did not come*, &c. i.e. unless this quick, lawful, and proper distress came to his relief respecting the right to which he is entitled. For it could not be settled, i.e. for it could not be properly done at any time on account of the illegality of bad 'bescgna' which was mentioned above. If *the distress* did not come *to relieve*, i.e. unless this quick, or legal and proper distress should come to his relief, according to the good and beautiful knowledge. Hence it is called 'aithghabhail,' i.e. hence it is called or denominated the quick or lawful seizure ('aithghabhail'), i.e. from its not having been before taken. Advantage after disadvantage, i.e. *advantage* of taking it now. Property after the absence of property, i.e. without ceding one's rights. Possession after non-possession, i.e. legalization of debts, which were hitherto withheld; there are pledges now, i.e. the legalizing the seizure; or, after not having done it hitherto. Truth after untruth, i.e. the truth of seizing it now after the untruth of not seizing it before now. Legality after illegality, i.e. legality of taking it now after the illegality of not having taken it hitherto. Justice after injustice, i.e. the justice of taking it now after the injustice of not having taken it hitherto. Lawful possession after unlawful possession, &c. i.e. the lawfulness of tak-

DISTRESS. trasta. Coir iar n-ecoir, .i. a gabala, .i. in conair fuigill is coir naċcomairc anosa iar négcóir a nemgabala cus trasta. Recht iar n-anrecht, .i. diriataiḋ anosa iar nemdiriataiḋ cos trasda. Co tagaib huile, co gaibter sin uile ar in ngabail aiṫ no eġda.

Ar an athgabail is ainm coitchenn do cach aruch fris tobug cach a les. Aithgabail in sin ad fenar fo sio, ad fenar olcc anmuinib, ad fenar maith muinib, gaibtir a cin in cach cintach. Gaibid fer fris a fuachar eiraicc.

Ar an athgabail, .i. ar in ni is ainm coitcenn do caċ firi oġ resi toibgenn neċ in ni dligius do reir diriatai, .i. athgabail in ni sin. Cid pé ni tres a toibgenn caċ coma athgabail ba raiti ris. Ad fenar fo fio, .i. athtairgither maiṫ don maiṫiḃ. Ad fenar olcc anmuinib, .i. athtairgitir olc don ti na denand maiṫ da muinaiḃ. Gaibtir a cin caċ cintaċ, .i. gaibter gaċ cintaċ ina cina, in tan naċ faġa eric. Gaibiḋ fer fris a fuachar, .i. gaibiḋ in fer frisi ndentar in fuachtain eric a cein ro gabur do.

O'D. 115. Cair cid ar a nepnar cethirslicht for [athgabail.] Ar indi as cetharda do da fet foda fera, .i. ciniud iar tuistiu ocus cin iar cinud, faill iar cin, apud dligid iar faill, ocus elud dligid iar n-apud, ocus idnaidiu fiad fiadnaisib.

Cair, ciḋ ar a nepenar, .i. [comair] cim cid ar a raither no cid ar a n-aisneter ceṫarsuillecṫ, no ceṫre aisnes no ceṫre gneiṫi for in ngabail aiṫ no eġda. Ar indi as ceṫarda, .i. ar in ni is ceṫarda is remteċtach re na gabáil, .i. fuirmis a gabail. Ciniud iar tuisti, .i. geinemain do o maithir iar na tuisti o athair. Cin iar cinud, .i. cin do denum do iar na geinemuin o maithir. Faill iar cin, apuḋ dliġiḋ iar faill, .i. apa do tabairt air [o fechemuin toiċeda] im dliġeḋ iar faill do denum um cina sin cin ic. Eluḋ dliġiḋ, .i. elo do leca um dliġeḋ iar taḃairt apa uime. Ocus idnaidiu fiad fiadnaisib, .i. ocus ar nembeṫ do feṫem toiċeda a n-urnaid a fiadnaise fiaḋin co indraic.

O'D. 116. [A cetuir sin is re biudbuiḋ, ocus a trí re fechemuin toicheda. Is iat na ceṫuir is re biudbuiḋ, ciniud iar tuistin,

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ing it now after the unlawfulness of not having taken it hitherto. Right after wrong, i.e. of taking it, i.e. the path of judgment which is just for sueing before a judge now after the injustice of not having taken it up to this time. Order after disorder, i.e. right rules now after wrong rules hitherto. All which are obtained, i.e. so that all these are obtained by the quick or lawful seizure.

For distress ('athghabhail') is a general name for every security by which every one recovers his right. 'Athghabhail' is that which renders good to the good, which renders evil to the evil, which renders good to the good, which takes the guilty for his guilt. The man who is attacked obtains 'eric'-fine.

For distress ('athghabhail,') i.e. because it is a general name for every true perfect method by which one recovers what he is entitled to according to rectitude, i.e. that thing is 'athghabhail.' Whatever method it may be by which one recovers may be called 'athghabhail.' Which renders good to the good, i.e. good is rendered unto the good. Renders evil to the evil, i.e. it renders evil to the person who does not do good with his possessions. Which takes the guilty for his guilt, i.e. every guilty person is taken for his guilt when 'eric'-fine is not obtained. The man who is attacked obtains *'eric'-fine*, i.e. the man against whom the attack is made receives 'eric'-fine according to the extent to which he has been injured.

Question.—Why is the distress termed four-fold? Because it is four things that happen to him, *the defendant*, before a person takes it, i.e. birth after conception, and crime after birth, neglect after crime, notice of law after neglect, *to which are added*, evasion of law after notice, and waiting before witnesses.

Question.—Why is the distress, &c., i.e. I ask why is the quick or lawful distress called, termed, or denominated quadruple, four-fold, or of four kinds? Because it is four things, &c., i.e. because four things precede its taking, or before its taking can be effected. Birth after conception, &c., i.e. his birth by his mother after conceiving him from his father. Crime after birth, i.e. crime is committed by him, *the defendant*, after being born of his mother. Neglect after crime, notice of law after neglect, i.e. the plaintiff to serve notice of law upon him after his having neglected to respond in respect of that crime, without payment. Evasion of law, i.e. to evade the law after notice being lawfully served upon him. And waiting before witnesses, i.e. the neglecting to wait by the plaintiff before witnesses in a proper manner.

Four of these appertain unto the defendant, and three to the plaintiff. The four which appertain unto the defendant, are birth

DISTRESS. ocus cin iar ciniud, ocus faill iar cin, ocus élóḋ dliġiḋ iar n-araḋ. Is iat na trí is re fechemuin toicheda, ciniud iar tuistiu, ocus arud iar faill, idnuiḋi fria fiadnuib.]

Ocus ar ind hi it ceṫeora athgabala gaibṫir ann, .i. duine, ocus hiriu, ocus marbdili, ocus beoceaṫra.

Ocus fobiṫ it cetheora fodlai, ocus ceṫeora aithgabala for cach ae, for duiniu, for hirind, for marbdilib, for beoceathraib.

Ocus ar ind hí as cethardae fris gaibther aithgabail; cin, ocus gnimai, ocus eiraic.

Ocus ara ind hi as cethardae co nogi aithgabail iarsuidiu: toxul iar neludh dligid, comnaeth iar toxul, fasc iar coimdeth, aurnaide dligid fri fosus techtae O'D. 118. [iar fasc] co cuingelniu coir in n-inbaid dligṫeċ.

Ocus ar ind hi as ceaṫarda fo fera son mani gelltar di; fogeiltad, ocus mbleiṫ, diṫim, ocus dilsi co ndilmaine.

Ocus ara ind hi as cetharda fris ngaibther athgabail: O'D. 118. fir, ocus dligid, cert, ocus techta; [ocus coir naṫcomairc; ar in coir naṫcomuirc is ainm] coitcend doib uile, du i mbeṫ corai fechemoin fri aiṫcomarc a breiṫi don breithemuin.

Ocus ara ind hi as cetharda conteithtaig son; cin ocus tobaċ, saigi ocus inableogain.

Ocus ara ind hi it ceṫeora eirca do cuisin di seota caċ urcuind; aiṫgin ocus dire, tairgille ocus eneclann.

Ocus ar ind hi it ceṫeora prim fodlai fil forsuidib, .i. lan ocus leth, trian ocus cethramthu.

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[1] *Four things.*—Only three enumerated, the fourth is omitted both here and in O'D. 117.

[2] *Athchomharc.*—This was one of five forms of action or proceeding in the Brehon Laws. C. 13, 3391.

after conception, crime after birth, neglect after crime, and evasion of law after notice. The three which appertain unto the plaintiff are, birth after conception, notice after neglect, waiting before witnesses.

And because there are four kinds of distress taken, viz., man, and land, and dead chattels, and live chattels.

And because there are four divisions, and four *kinds of* distress for each, *viz.*, upon man, upon land, upon dead chattels, upon live chattels.

And because there are four[1] things for which distress is taken: crime, and participation in deed, and 'eric'-fine.

And because there are four things which perfect the distress afterwards: carrying off after evasion, securing after carrying off, notice after securing, lawful waiting at the proper residence after notice with the proper securities in the proper places.

And because there are four things respectively charged upon it unless the pledge be given for it: *expenses of* feeding, and tending, delay in pound, and complete forfeiture.

And because there are four things to be observed in the taking of distress: truth, and law, justice, and right; and the right of suing before a judge; and right of 'athchomharc'[2] is a general name for them all, where both parties have a right of going before a judge for his decision.

And because there are four things for which it is levied: 'cin' (*one's own crime*), and 'tobhach' (*the crime of a near kinsman*), 'saighi,' (*the crime of a middle kinsman*) and *the crime of* a kinsman *in general.*

And because there are four 'eric'-fines for the 'seds' of every chieftain: restitution and 'dire'-fine, additional interest and honor-price.

And because there are four chief divisions made of them, i.e. full and half, one-third and one-fourth.

DISTRESS. Ocus ar ind hi it cétheora fine ata nesom conbeirat cinaid caċa bunadaig: gelfine ocus derbfine, iarfine, ocus indfine.

Ocus ar ind hi it ceṫeora selba bit for cach adgair ocus adgairter: selb fini aṫardai, ocus selb flaṫa ocus selb Ecalsa, ocus selb maithrai, no selb altrama; ro bi co comraicet huile for oen; rom bi imbeṫ a di, no a a tri, no nachae aenar nacha techta.

Ocus ar ind hi do nairgella cach ara cethrai a coir comaṫcesa fris na cethri comaiṫchiu ata nesom immidbiat fri da taeb ocus fri da n-airċind.

Ocus ar ind hí it ceṫeora ursathar do cuisin: ursathar braṫa cai, ocus ursaṫar cana, ocus aursaṫar cairdi, ocus aursaṫar fri neimtiu.

Ocus ar ind hi it ceṫeora arag fris tobngiter na ceiṫri aursaṫair; aithgabail fri brata cai, giall fri cain, aitire fri cairddi, gell fri neimthiu.

Ocus ar ind hi it ceṫeora fodlai fil for gellaib: lan gille, ocus lethgille, trian gille, ocus smaċt ġille.

Ocus ar ind hi it ceithri rechta ro messaigset ar breṫemnacht: recht naicned, ocus recht feṫarluig, O'D. 124. [recht faiḋe,] recht nuḋfiadnaise.

Ocus ar ani is cetharda conoige reċt: fir ocus gell, comic ocus comlaine; fir frisi nastaiḋter breṫemnaċt; geall frisi timargar a coraib bel; comic iar tairmteċt; comlanad iar n-eire rechta.

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[1] *Gelfine.* The divisions of the Finè are noticed in detail in O'D. 1003.

DISTRESS.

And because the four nearest tribes bear the crimes of each kinsman of their stock: 'gelfine'[1] and 'derbhfine,' 'iarfine' and 'indfine.'

And because there are four who have an interest in every one who sues or is sued: the tribe of the father, the chief, the church, the tribe of the mother, or the foster-father; it may be that they all may be in one; it may be that they all may be in two, or in three, or one alone may have an interest in him.

And because every one gives pledges for his cattle in right of co-occupancy *of land* to the four neighbours next to him on the two sides and the two ends *of his land*.

And because there are four 'Urradhus'-laws recognised: the 'Urradhus'-law of Brathcai, the 'Urradhus'-law of 'Cain'-law, the 'Urradhus'-law of interterritorial law, and the 'Urradhus'-law of persons of distinction.

And because there are four securities by which these four 'Urradhus'-laws are enforced: distress *as fixed* by Brathcai, a pledge in 'Cain'-law, a hostage in interterritorial law, pledge in the case of persons of distinction.

And because there are four divisions made of pledges: full pledge, half pledge, one-third pledge, and 'smacht'-pledge.

And because there are four laws which are brought to bear upon judicature: the law of nature, the patriarchal law, the prophetic law, the law of the New Testament.

And because it is four things that perfect law: proof and pledge, payment and fulfilment; proof by which judgment is confirmed; pledge by which debt is secured in verbal contracts; payment after transgression ; making reparation after violating the law.

DISTRESS.

Ocus ar in ni is ceṫarda frisi ruiḋmiḋter side: elguin ocus toisciḋ, anfis ocus eitge, aċt in eitge i ffod foḋal son; rop toisciḋ roba elguin.

Ocus ar in ni robdur ceṫri uiḋi ro batar for ḟurogru dliġe: aon, ocus treisi, cuicṫe, ocus deċmu, genmo bi turbuid, occus [Fuirṫiu dal] • O'D. 125.

Occus ar in ni ro bui ceṫersliċt a fogra do athgabail: occus ba aon gach athgabail, ar ni fuilgend nech cin araile, aċt a ċinad fadeisin; ocus a fuil for aoin, ba ain for urogru, a fuil for treisi, ba treisi for urfogru, ocus a fuil cuicti, ba cuicte fri urogra, ocus a fuil fri dechmaiḋ, ba dechmu for urogra.

Ogus ar in ni is ceṫarda fodera son: etir-cianud fiaċ ocus aidilgene, .i. etir-cianu crích, ocus toiscid, ocus coibnes, ocus saidbri no turba, o naigertsad feine cin cach comfoguis for araile, amuil beres a eiric ocus a diba.

Ocus ata di athgabail fil la feine: athgabail cinta [iġ], ocus athgabail inableogain.

[D]o airlither anta for athgabala, ocus da napa do cuisin do cach athgabail cen turbaḋ ocus gen essud; apad cuicṫe do fechemuin, ocus apaḋ deċmaide do feine. Maḋ athgabail inableoġain gaibṫer ann, [r]o techtsad som ceṫarsliċt in urfogra do athgabail, ocus ni ro teċtsad imurro anta na dithmanda aċt dithim n-aoine nama. Do gres im ro emclad in ni

And because there are four things by which these are regulated: cognizance and intention, ignorance and unlawfulness, except the unlawfulness[a] which is full trespass; that which is intention is cognizance.

And because there are four periods for notice of law: one day, and three days, five days, and ten days, besides exemption, and for hosting in a territory.

And because there are four divisions of the notice of the distress: and every distress was of one day *anciently*, for no one sustained the liability of another, but his own; but *now* that which has a stay of one day, had one day's notice, that which has three days' stay, had three days' notice, that which has five days' stay, had five days' notice, and that which has ten days' stay, had ten days' notice.

And because four things cause this: remoteness of debts and intention, i.e. remoteness of territory, and desire, and relationship, and rich condition or exemption, by which the Feini charge the liability of each kinsman upon the other, in the same way as he obtained his 'eric'-fine and his inheritance.

And the distresses that the Feini have are two: distress from a debtor, and distress from a kinsman.

Stays were ordained for distresses, and two notices were appointed for every distress without exemption and without defect; a notice of five days to the defendant, and a notice of ten days in the case of the inferior grade. If it be distress on account of a kinsman that is taken, they (*the Feini*) legalized the quadruple division of the notice for the distress, but they did not legalize stays or delays in pound, except a delay in pound of one day only. This thing was, however,

[a] Ir. *crimes and exemptions.*

sein iarum, conad ceṫre anta, occus ceithri dithmand, ocus da h-araḋ.

Do fed urfogra caċ athgabail la feine, aċt ni ro car urfogra caċ aon fainlegaiḋ, na diforais urnai. Cuicti fri furogra dliġe ria n-athgabail do fechemain, maro sasar urfogra, co comud caċ a saidbri fri geall, fri breaṫ, fri cogur, fri comaṫus, fri cura. Ar us aire isperar cuicṫi fri cond cuindiger; is de ro cead, [n]i faelais athgabail ria cuicṫi, ni fuadis la foxul; ar us de ro ced, astifeḋ fuiri is caċ mirainne a moġa.

Ad fogarar dechmu do feine fiachaiġ a fiadain frecnarcais; arus dechmud fri saiḋiḋ, ocus inbleoguin coirneraḋ fine fri caċ saiġes cin.

Cintaċ caċ fine iar neloḋ, iar n-ara, iar n-urfogra ocus iar n-idnuiġ dliġiḋ.

Dichceall cach neislis; fiachaċ cach folluḋ iar fis, iar n-arad, iar n-urfogra dlige, gen comdeḋ fri ditheach na fiacha a reir caich bera riartha; caċ coir fri imsenuḋ.

Cisne a tri imma trenaigeḋ ar cach athgaḃail inableoguin, fris a cinnegar dliġe fri indrucus n-inableoġuin, arus indruic caċ n-inbleoġuin ?

Tain, fasc, forus, co coingillib techta.

afterwards changed for ever, so that there are *now* four stays, and four delays in pound, and two notices.

Notice precedes every distress in the case of inferior grade, but no notice is served on a wanderer, or one who has no fixed residence. *Give* five days legal notice before distress be taken from a defendant, if notice be served at all, that he may have his property in readiness for a pledge, for judgment, for consultation, for adjustment, for contracts. Hence was said, "Five days for every sensible adult;" and hence was said, "Thou shalt not take distress before five days, thou shalt not carry it off by immediate distress;" and hence was said, "Debt is fastened upon it in the middle of the time."

A notice of ten days is served upon the tribe of the debtor in the presence of witnesses; for ten days *are allowed* for suing, and the nearest kinsman of his tribe is sued for his liability.

Every tribe is liable after the absconding *of a member of it*, after notice, after warning, and after lawful waiting.

Every act of neglect is a fault; every act of neglect is finable after knowledge, after notice, after warning of law, without competence to deny the debts according to *the decision of* him whose office it is to settle them; every one has a right to deny.

What are the three things by which the distress from the kinsman is made three-fold, by which a person's right is sought through the worthiness of a kinsman, for every kinsman is worthy?

Driving, notice, and pound, with lawful pledges.

Distress.

Co toxluiḋter, co coimdiḋther, co fascidter, co aurnaidter fri indrucus inableoguin? Do foxla triar do ceṫhrur.

Coir ord ura dlige dia lentar leir la tei[s]t do graduib aireachta tiaġdur.

O testaib coraib cengur do gnim frisi tiaguid do coir a coinġilla, nadmundaib, rathuib, fiadnaise.

Fecem fomia feicheman frisiaici agruḋ.

Nad bi dossruithib sein raith, na fiaḋnaisi, na forus, na fechem frisi a tuidbenar.

Fuadach, comde, forus, fasc is geib. Nis fuadai na difornasc; ni fornasc nadi fuiḋli; nis fuigli nad ergeoin na bi mesach slan, na fretech; nis fuirig nad ġeallaḋ; ni geallaḋ nad fuidle; nis fuigli nad oiġi gnim fir fiachaib; fretech, tagra, occus im idteacht im astad ai imuaim rere brethemam, co dicend ai ocus dilmaine caċ coir.

Fasc indruic inableoguin gen anad itir aċt anta deitbire.

Dlomtar turbuid; a teisiḋ annso: tubaḋ sloig fo mendad; iarmoraċt cruid, no coibdena; no gabala, no cimiḋi, no fir muindtire consla i n-ailiṫri, no coingi comna, no lega do neoch biss fri bas, no breiṫ roġa

How is it carried off? How is it kept? How is notice given respecting it? How is it sought back with worthiness of the kinsman? Three carry it out to four persons.

This is the proper order of the noble law if it be fully followed, by the evidence of which people may come before the grades of the court.

They go from proper witnesses to the deed to do which they came by right of their 'coingille,' guarantees, sureties, witnesses.

The law agent provided by the defendant must be according to the rank of the plaintiff's law agent.

Let not the surety, or the witness, or the pound, or the law agent by whom it is levied, be inferior to this.

Carrying away, guarding, pound, notice, are required. He cannot carry off who is not able to bind; he cannot bind who is not able to pass judgment; he cannot pass judgment unless he can distinguish who is not able to give security or guarantee; he cannot bind unless he give a pledge; he cannot give a pledge unless he pass judgment; he cannot pass judgment *of debt* unless he can complete the deed of true debts; guarantee, pleading, and for going to settle the contract according to the decision of the Brehon, until the suit is finished and payment properly made.

The lawful notice to the kinsman is to have no delay except the lawful occasion of delay.

The occasions of exemption are here set down; these are they: the attack of a host upon the house; pursuit of cattle, or a party; or the seizure *of cattle*, or a prisoner, or a member of a tribe having gone on a pilgrimage, or to obtain the communion, or a physician for a person on the point of death, or to give

DISTRESS. con ndeiṫbire; teiche gen dicell do ceṫruib, do fortuch do duinib; cuing mna do mnai bis fri uaithne; comruith fri nech bis co talmuide; cuibrech dasachtaiḋ; geall do incaib fri nech na daim ceart: ingert bruthcán.

Aitheroch fadi; claechlo airm no édaid; ol dige; aiṫerach dlui n-assa; gabail cuirc do fer freṗta fris imbi corc. Cach derbaiḋ, cach turbuid co ndetbire iar ndia ocus duine, dlomtar fiaḋain friḋ coimde cirt coir.

Frithsrethar fasc friṫsliċt; dlomtar dias lateist; tiaġar do cum faiṫce fir asa tir toxlaither, do cum foruis iar sen fir as a seilb sloinnter. Dian fir feiser, fasc tres brethar an is nesam i n-urd. Co tesgaire treoda gėn forus feċhem, .i. cin frisi ro gaibter, forus frisi ngeibter, fechem ar da labráthar.

Dlom dligi forus fri saiġe fir, fri indrucus ninbleoguin, cin cach cintaid triuin.

C. 2007. Ocus faithċe frisi fuirmiḋther daingen ma [cuimdeada] cuaird, gen cumascc nilur cethra, eich, mairc,
C. 2700. muca, cairiġ, gabair; [bid gach ae fo leith ina cumann cóir].

O'D. 116. Ocus ar in hi, .i. ar in ni is ceṫeora gabala ait no egoa. [Duine, .i. se budein im a cintuib fein, ocus im cinuiḋ a comfocais.] H-iriu, .i. a ferainn. Marbdili, .i. na mairb ata diles re nech. Beoceaṫra, .i. na beo ceṫra do gabṫar i n-athgabail.

Ocus fobiṫ it cetheora fodlai, .i. fon faṫ it ceṫrieora neċe

notice of necessity; carrying off of cattle without concealment, persons swear to it; seeking a midwife for a woman in labor; struggling with an epileptic; securing a madman; *procuring* a pledge to protect against one who does not yield justice; preparing medicine *for the sick.*

Changing twice: exchanging arms or raiment; taking a drink; changing the wisp of his shoe; getting a drink for a patient under a person's care. *For* every proof, every exemption on ground of necessity before God and man, witnesses are named after a just and proper manner.

Notice is sent along the track *of the distress;* two are mentioned along with the witness; they come to the green of the man from whose land *the distress* was carried off, afterwards to the pound of the man whose property they are stated to be. If the notice be truly given, the third word in order will convey it. Three things are to be announced at the residence of the defendant, i.e. the debt for which it was taken, the pound into which it was put, the law agent by whom it was taken.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued.

And the green into which it is put should have a fence all round, without intermixing various cattle, such as horses, mares, swine, sheep, goats; let each kind of them respectively be in its proper pound.

And because there are, &c., i.e. because there are four quick or legal seizures. **Man,** i.e. himself for his own liabilities and the liabilities of his kinsmen. **Land** 'Iriu,' i.e. his lands. **Dead chattels,** i.e. the dead things which are a person's property. **Live chattels,** i.e. the live cattle which are taken in distress.

And because there are four divisions, i.e. because there are four things

DISTRESS. ina fodeiġlaidter athgabail do gabail an athgabail, .i. a cin fein ocus tri uidi inableogain. Ocus ceteora athġabala, .i. na cetri setu, .i. set aoini, ocus set treisi, set cuicti, ocus set dechmaide. For duiniu, .i. duine do gabail a n-athgabail in tan naċ fuil ni eile aigi. For hiriud, .i. ferann do gabail a n-athġabáil. For beoceathraib, .i. for na cetra bid aigi do gabáil a n-athgabail.

O'D. 116, 117. [Leaṫ gacha hathgabala ina hindligeḋ aṫgabála, co ru:ce dech mbu do Eclais, ocus ní téit etuim (.i. smaċt) tar cúic ḃá do tuaiṫ cid im ní dosli .xxuii. cumala. Mad cin araḋ, cin troscud gabur: ocus isbeir dno, cach duine caiche dos li cumul, cúic seoit a smaċt imiteċta. Maḋ iar naruḋ ocus troscuḋ immurro, is cúic seoit, da tecuit da ba, i n indligeḋ gaċa athgabála a mbeṫ ceiṫri ba; ocus cid ní bus mó, ni téit tairis, .i. tar dá ba. Ma lua indáit na ceithri ba in aṫgabail gabur ria naruḋ ocus troscuḋ, .i. is leṫ fuil ina ngabur im indliġeḋ, óir ní hinganta a taburta ina gabala cin araḋ, cin troscud. Más iar narad ocus troscud; no dno it cúic seoit i n-indligeḋ gaċ aṫgabala iar n-aruḋ ocus troscuḋ, cid bec, cid mór, uair ní hinginta a tabuirt is in mbec iná gabail is in mór.]

Ocus ar in hi as cetharda fris gaibther athgabail, cin 7rl., .i. ar in ni ro ceteora ernaile frisi ngaibter in gabail aṫ no edḃa. Aithgabail cin, .i. in duini fodein aonur. Gnimai, .i. mar aon re neċ eile. Eiraic, .i. dire, .i. aiṫġina.

Ocus ara ind hi as cetharda conogi, .i. ocus ar in ni ro cetri ernaili comlanuigther iaram im a n-athġabail gabur im ib egda isin. Toxal iar n-élud, .i. toxal na athgabala amaċ iar lega elai in fetemain toicheda innoligiḋ don bidbuiḋ. Comnaeth iar toxul, .i. a tabairt a cae cin mann gen bia is in druim fri lias no is in mbacnaca iar toxal a gabala. Fasc iar coimdeth, .i. fasc na aṫġabala do breiṫ iar na tabairt a cae cen mand cin bia. Aurnaiḋe dligiḋ, .i. iar mbeṫ don fetemain i n-urnaiḋ co dliġteċ a n-arus iar mbreṫ a fasc, .i. urnai in neċ dlegur ann dar a cend, gella ocus airgi is in n-arus dliġteċ. Co cuingelniu coir, .i. cus na coma trebuire dlegur di do rer coir do naidmunnaib ocus do nascuirib, .i. in morfeiser. In n-inbaid dliġ, [.i.] is na inbaiḃ ata do reir dliġiḋ.

Ocus ar ind hi, .i. ogus ar in ni is cetarḋa srethnaiḋther uirri ann so on. Mani gelltar di, .i. muna tuctar gealltar a cenn im a fuaslugad. Fogeiltad, .i. in ni do berar is in ni fogeilus in

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[a] *Three kinds.* See page 259, where they are enumerated.

DISTRESS.

by which the distress is divided at taking distress, i.e. a person's own liability, and that of the three kinds[1] of kinsmen. And four *kinds of* distress, i.e. the four 'seds,' i.e. a 'sed' of one day, a 'sed' of three days, a 'sed' of five days, and a 'sed' of ten days. Upon man, i.e, a man, *himself*, is taken in distress when he has got nothing else. Upon land, i.e. land is taken in distress. Upon live chattels, i.e. the cattle which he has, are taken in distress.

The half of every distress *is the fine* for taking it unlawfully, as far as ten cows to a church, but 'etuim,' (i.e. the fine) does not exceed five cows to the laity, even for a case that would incur twenty-seven 'cumhals.' If it has been taken without notice, without fasting, *it shall be regulated by the law,* which says: "In every man-trespass which incurs a 'cumhal,' five 'seds' is the 'smacht'-fine for violating the law." But if after notice and fasting, five 'seds,' which amount to two cows, are the fine for the illegal taking of every distress up to four cows; and though it should be more, the fine shall not exceed this, i.e. two cows. If the distress taken before notice and fasting be less than four cows, there is one-half of it charged for illegality, for it is no wonder that this should be given for taking it without notice, without fasting. If it be after notice and fasting, *the fine shall be five 'seds;'* or rather five 'seds' are the penalty for the unlawful taking of distress after notice and fasting, be it large or small, for it is not more wonderful that it should be given for the small than taken for the large.

And because there are four things for which distress is taken, crime, &c., i.e. because there are four classes of things for which the quick or lawful distress is taken. Distress for crime, i.e. of the person himself alone. For participation in deed, i.e. along with another person. 'Eric'-fine, i.e. 'dire'-fine, i.e. restitution.

And because there are four things that perfect *the distress afterwards*, i.e. and because there are four things which afterwards complete the distress which is taken for these things. Carrying off after evasion, i.e. carrying off the distress after the unlawful evading of the plaintiff by the defendant. Securing after carrying off, i.e. bringing it along the road without fodder or food into a cow-shed or paddock after carrying off the distress. Notice after securing, i.e. to give notice of the distress after having brought it along the road without fodder or food. Lawful waiting, i.e. the plaintiff having lawfully waited at the residence *of the defendant* after having given the notice, i.e. he waits to get the thing to which he is entitled, in this case, for the distress, i.e. pledges and securities at the lawful residence. With the proper securities, i.e. with the security which is due thereupon by right of sureties and contract-makers, i.e. the seven persons. In the proper places, i.e. at the places which are fixed by law.

And because there are *four things, &c.*, i.e. and because four things are charged upon it here. Unless the pledge be given for it, i.e. unless a pledge be given for it to redeem it. *Expenses of* feeding, i.e. what is given

DISTRESS. athgabail amuith, .i. na meit. Ocus inbleit, .i. in ni do berar don luċt um luaiḋ umpi, fo aigne elana no neṁ elana. Ditim ocus dilsi, .i. in ni didimus a lobaiḋ di .i. na cuic seoit tet a lobad di, ar cach laithe naiginnta o tiucfa aimsir lobta. Co ndilmaine, .i. dilsi na athgabala fein don fechemain toicheda, cor diles maine de i.

Ocus ara ind hi as cetharda fris ngaibther athgabail; fir, ocus dligeḋ, .i. ocus ar in ni is ceṫri ernuile ar a ngeibṫer in gabail aiṫ no egḋa, .i. ogus ar in ni is ceṫeora hernuile ar a nagurṫar in cin im ar gabaiḋ in gabail aiṫ no eġda, fir ocus dliged, 7rl. Coir n-atchomairc, .i. ar in ni is ainm doib uile, .i. is les a fir in conair ar a n-aigera in cin im ar gabaiḋ in athġabail, in conair fuigill; is coir n-atcomairc. Du imbet corai fechemoin fri atcomarc, .i. du, baile no inad imbid na feċemain um in caingen a fir coir re riarfai a brete do breteṁain.

Cid faṫ fo dera in conair fuigill do tabairt ar aird toir is na athgabalaib ann so, uair naċar conair fuigill din tiaġtur do gabail na athgabala? Ise in faṫ fo dera, maiṫ les in feċemuin toiċi a fis in conair fuiġill ar a n-aigera in cin ima ngebaiḋ in athgabail.

Ocus ara ind hi as cetharda conteithtaig son, .i. ogus ar in ni is ceṫarda ima coitcennaiḋter ann so athgabail do gabail, .i. sét cuicti no deċmaiḋe. Cin, in cin do ni in duine baden. Tobach, .i. in tinbleogain is nesa [cin a mic ocus a ui]. Saigi, .i. in tinbleogain medonach O'D. 118. [.i. cin comfocuis co a secht dec]. Inableogain, .i. in tinbleogain O'D. 118. is sia, no cin, .i. set aine, ocus tobaċ, .i. set treisi.

Ocus ara ind hi it ceṫeora eirca do cuisin, .i. ocus ar in ni is ceṫeora erca disgniḋter no tarrustar dó seoit cach uasal coḋnaiḋ. Aitġin, ocus dire, tairgille, .i. in gell toirineċ retus res na setaib ona no airlicti.

Ocus ara ni it ceṫeora primfodlai fil forsuidib, .i. ar in ni is ceṫeora primfoġlai fuil fors ní egda hisin. Lan ocus leth, trian ocus cethraimthiu. Lan, .i. is in cet set. Leth, .i. is in set tanaise. Trian, .i. is in tres set. Cethraimthiu, .i. doslid ceṫraime cubus braith.

Ceṫarda na aithgina, .i. aithgin a seillaċt bir no cuithe; leṫ aithġin a nedgi boiṫ, no meic, no mna inngi; trian naithgina a sillaċt seċrain a crud coṁcesa; ceṫruime gaċ mairt muinnṫer a ḟleib: suid suiḋter; no ceṫruime caċ ois ro gab cuiṫech; no

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[1] *Seventeen.* This number has reference to the divisions of a Finè. *Vide O'D.* 1003.

for that which the *animal taken in* distress consumes outside, i.e. the sacks *of corn*. **And of tending**, i.e. the thing which is given to the people for minding it, according as it is a place from which it might escape or not. **Delay in pound and forfeiture**, i.e. the lessening of it by forfeiture, i.e. five 'seds' that are forfeited every natural day after the arrival of the time of forfeiture. **Complete**, i.e. the forfeiture of the entire distress itself to the plaintiff, so that it becomes his lawful property.

And because there are four things to be observed in the taking of distress; truth, and law, &c., i.e. because there are four conditions necessary to the quick or lawful seizure, i.e. and because there are four conditions upon which the debt is sued for which the quick and lawful seizure is made, "truth and law," &c. **The right of suing before a judge, 'athchomharc' is a general name for them all**, i.e. because it is a general name for them all, i.e. it is by it is known the way in which the debt shall be claimed for which the distress was taken, *i.e.* the path of judgment; this is the right of suing before a judge. **Where both parties have a right to appeal** *to the judge for his decision*, i.e. the place, town, or locality where the parties to the suit are, about the contract from true knowledge to ask his sentence of the judge.

What is the reason that the path of judgment is brought forward at all in the distresses here, when it is not by the path of judgment people go to take the distress? The reason is, because the plaintiff likes to know the path of judgment by which he should sue for the debt for which he will take the distress.

And because there are four things for which it is levied, i.e. and because there are four things for which it is customary to take distress, i.e. a 'sed' of five days' stay or ten days' stay. **Crime**, 'Cin,' i.e. the crime which a man himself has committed. **'Tobhach,'** i.e. *the crime of* the nearest kinsman, *i.e.* the liability of his son or his grandson. **'Saighi,'** i.e. *the crime of* the middle kinsman, i.e. the liability of a kinsman as far as seventeen.[1] **Kinsman**, i.e. the farthest kinsman; or 'cin,' i.e. a 'sed' of one day's stay, and 'tobhach,' i.e. a 'sed' of three days' stay.

And because there are four 'eric'-fines, i.e. and because there are four 'eric'-fines fixed or given for the 'seds' of every noble chieftain. **Restitution, and 'dire'-fine, 'tairgille,' &c.**, i.e. the interest which increases upon the 'seds' which are lent or borrowed.

And because there are four chief divisions made of them, i.e. because there are four principal divisions made of each of these particular '*eric'-fines*. **Full and half, one-third and one-fourth. Full**, i.e. for the first 'sed.' **Half**, i.e. for the second 'sed.' **One-third**, i.e. for the third 'sed.' **One-fourth**, i.e. participation in crime incurs one-fourth.

The restitutions are four-fold, i.e. restitution for looking on *at cattle on the brink of* a river or pit; half restitution for the crime of an idiot, or child, or madwoman; one-third restitution for looking on at the stray cattle of the neighbourhood; one-fourth for every cow that is killed in a mountain: this is settled; or one-fourth *restitution* for every deer which is taken in a pit; or it is one-fourth resti-

DISTRESS. dono ceṫruime aitġine for in fer bis ceṫrur ag indeitbire torbaiḋ.

Ceṫarda indire: lan ndire i sét arabi setaib, leṫ dire ina táinisib, trian dire is in tres set; dosli ceṫruime cubus brath.

Ceṫarda in tairgill: lan n-diri ar di laiṫe dec, leṫ diri ar se laiṫe, trian ndiri ar ceiṫri laiṫib, ocus ceṫruimi diri ar tri laiṫe.

Ceṫarda na eneclainne: lan eneclann ḋo neċ i n-aithir, leṫ eneclann ina derbḃraṫer athar, trian n-eineclainni ina mac siḋe [no ina inġin], ceṫruime eneclainne i n-ua. Ceṫarda na ceṫarda co cetarda for gaċ ae a ceṫairsliċt.

Ocus ar it ceṫeora fine, .i. ar in ni is ceṫri finiḋ cainbesus cin in caiċ is coibnesam doib a buna. Selb fini atarda, .i. fine athar aga sealbaḋ. Selb flatha, .i. a flait aga selbu. Selb ecalsa, .i. eglais aga selbu. Selb maithrai, .i. fine mathar aga selbaḋ. No selb altrama, .i. in ti do ni in altram aga selbaḋ. Ro bi co comraicet, .i. ro bi uair a comraicid na selba sin uile for aon duine, .i. in inbaiḋ is mac urraḋ. Imbeṫ a di no a tri, .i. ro bí uair a mbí a dó dib aga selbaḋ, .i. fina athar ocus fine mathar. No a tri, .i. fine athar ocus mathar ocus a flait. No nachae aenar, .i. in eclais ar i ndul a nailiṫri, uair do tegma duine do beṫ gan flait, ocus noċa tegma a beṫ gan eglais.

Ocus ara inni do nairgella cach, .i. ar in ni ara taburtar geall toirridneċ tar cenn a ceṫrad. A coir comaṫcesa, .i. ro comilleḋ in atachus comuiḋ do reir coir. Fris na ceithri comaitchiu, .i. ri sna ceṫra comithiġ ad comnesa dó fir bis uime. Fri da taeb, .i. in fada. Fri da nairchind, i. in gairid.

Ocus ara it cetheora urrathar, .i. ocus ar in ni id ceteora raitis discniḋter no tarrustar. Urrathus brata cai, .i. a cin a breṫemhaċt Cai Cainbreṫaiḋ urrus, .i. is fair aratus a cin is in riaġail. Urradas cairdi, .i. is fair araitus a cin na fogla do niḋther is in cairde. Aurradus fri neimtiu, [.i.] ruiḋles tobaċ caċa bescna dib so, ocus toibgiter do caċ araċ dib fo leṫ in caċ bescna. Ocus ara it ceṫeora arag fri tobngiter na ceiṫri aurradus, .i. discniḋter, no tarrustar, .i. na ceiṫri urr[aṫ]uis iso. Aithgabail fri Brata Cai, .i. athgabail do gabur um in ni dlegur a mbreṫemnaċt Cai Cainbretaiġ uirrus. Giall fri Cain, .i. a tobaċ do giall in ni dlegur a Cain. Aitire fri Cairdi, .i. a tobaċ da aidiri in ni dlegur

DISTRESS.

tution upon every man who is with four persons at a work of a beneficial character, though unlawfully done.

The 'dire'-fine is four-fold: full 'dire'-fine for the best 'seds,' half 'dire'-fine for the next to them, one-third of 'dire'-fine in the third 'sed;' participation in crime incurs one-fourth.

The 'tairgille' is four-fold: full 'dire'-fine in twelve days, half 'dire'-fine in six days, one-third 'dire'-fine in four days, one-fourth 'dire'-fine in three days.

The honor-price is four-fold: full honor-price is due to one for his father, half honor-price for his father's brother, one-third honor-price for his son or his daughter, one-fourth honor-price for his grandson. Four times four multiplied by four is upon each of them in 'cethairslicht.'

And because the four nearest tribes, &c., i.e. because it is four tribes that sustain the liabilities of every person that is related to them intimately. The interest of the tribe of the father, i.e. the tribe of the father has an interest in him. The interest of the chief, i.e. his chief has an interest in him. The interest of a church, i.e. a church has an interest in him. The interest of *the tribe of* the mother, i.e. the tribe of the mother has an interest in him. The interest of the foster-father, i.e. he who has performed the fosterage has an interest in him. It may be that they all may be in one, i.e. there is a time when all these interests may unite in one person, i.e. when he is the son of a native. *Or* they may be in two or three, i.e. there is a time two of them have an interest in him, i.e. the father's tribe an the mother's tribe. Or three, i.e. the father's tribe, and the mother's tribe, and the chief. Or each of them separately, i.e. the church after his going on a pilgrimage, for it may happen that a man may be without a chief, but it cannot happen that he is without a church.

And because every one gives pledges, i.e. because they give a relieving pledge for their cattle. In right of co-occupancy of land, i.e. the tillage in common is observed according to justice. To the four neighbours, i.e. to the four neighbours next him all around. On the two sides, i.e. the length. And two ends, i.e. the breadth.

And because there are four 'Urradhus'-laws, i.e. and because there are four 'Urradhus'-laws recognised or ordered. The 'Urradhus'-law of Brathchai, i.e. the liability is upon the surety according to the adjudication of Cai Cainbhreathach, i.e. it is upon him the liability will pass according to this rule. The 'Urradhus'-law of interterritorial-law, i.e. it is upon him the liability will go of the trespass which is committed against interterritorial law. The 'Urradhus'-law of persons of distinction, i.e. it is lawful to distrain in each 'bescna' of these, and distress is taken from each surety of them separately in each 'bescna.' And because there are four securities by which these four 'Urradhus'-laws are enforced, i.e. they are made obligatory or enforced, i.e. these four 'Urradhus'-laws. Distress as fixed by Brathchai, i.e. a distress which is taken for the thing which is due according to the judgment of Cai Cainbhreathach. A pledge in 'Cain'-law, i.e. to distrain the hostage for what is due in 'Cain'-law. A hostage in

DISTRESS. — a cairde. Gell fri neimthiu, .i. gell don Eclais, ar ata nemtsenacus risin ní dligius. Ruidles tobaiġ na mbescna sin.

Ocus ara it ceṫeora fodla fil for gellaib, .i. ar in ni is ceṫri foḋlai fil for na gellib. Lan gille, .i. fri nesam iar mbreiṫemnus. Leṫ gille, .i. fri nem [nesam] iar mbreiṫemnus. Trian gill, .i. a n-urf[uiġ]ill. Smacht, .i. smaċt gille seċtmaiḋ do scur troisci im nesam, ocus a leṫ im nemnesam.

O'D. 120. [Smaċt gilli ecinnteċ fri fuigell cuir ocus cunnurṫa etir iní is nesum ocus naċ nesum, ciḋ i Cáin cid i n-urraḋus, fris in ní is nesum ocus naċ nesum do gatuiḃ ocus braduiḃ ocus ġonuiḃ, 7rl., co techt nurfuiġill, ocus smaċt gill seċtmuid fuiḋid ainnsiḋe. Leṫgille fri ni naċ nesum i cor ocus i cunnrud iar mbreiṫemnus, ocus langille fri ní is nesum ria mbreiṫeṁnus, ocus trian gille iar mbreiṫemnus fri gata ocus gona, 7rl., cid a Cáin, cid i n-Urruḋus, aċt Cain Adamnain. Trian gille ria mbreiṫeṁnus inntiside, ocus leṫgille iarum, ocus láingille ó deoruiḋ ocus o dinnba, munab ecrebuire; dia mbe, is for gne gille caich aoin.

Laingille fri somuíne fosesbut, ocus fri cach nesum toiscide iar mbreiṫ, ocus leṫ gille ria mbreiṫ, ocus trian gille fri sgur troisce. Leṫ gille fri mucca sceo sescṫa iar mbreiṫ, ocus trian ria mbreiṫ, ocus smaċt gille cinnteċa do sgur troisċṫe.

Ocus na ernuile eile oilcena, .i. fuigell gaiti, 7rl., smaċt gille ecinnteċa do sgur troiscte, smaċt gille cinnteċa ria mbreṫ, ocus trian gille iar mbreṫ, etir Cain ocus Urruḋus, aċt Cain Adumnain, ocus smaċt gille ciṅdteċa ocus trian gille ocus leṫgille issuidiu.

Cach fuiġell cuir ocus cunnurṫa, ona ocus aiṫne ocus airliċṫe, ocus cach ni is nesum toiscidi, muna be for diul ocus sena, is trian gille fri scur troiscce, ocus leṫgille ria mbreiṫ ocus laingille iar mbreiṫ.

Caċ fuiġell cuir ocus cunnurṫa, ocus ona ocus aiṫne ocus airlicce, ocus cach ní is nesum toisciḋe, dia mbe for diul ocus

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[1] *Law of Adamnan.* The 'Cain Adamnain' is contained amongst the Brehon Law MSS., and has been translated by Dr. O'Donovan. *Vide O'D.* 3874–3905.

interterritorial-law, i.e. to distrain from the hostage what is due in the interterritorial-law. **A pledge in the case of dignitaries**, i.e. a pledge to the church, for what is due to it is sacred. It is lawful to distrain for these 'bescnas.'

And because there are four divisions made of pledges, i.e. because four divisions are made of the pledges. **Full pledge**, i.e. for an article of necessity after judgment. **Half pledge**, i.e. for *a thing which is* not an article of necessity after judgment. **One-third pledge**, i.e. in arbitration. **Smacht-pledge**, i.e. a 'smacht'-pledge of seven days to stop fasting for an article of necessity, and the half of it for an article not of necessity.

There is indefinite 'smacht'-pledge for the judgment of bargain and contract, both in the case of the thing which is an article of necessity, and that which is not an article of necessity, whether in 'Cain'-law or in 'Urradhus'-law, *as also* in the case of the thing which is an article of necessity or not an article of necessity for thefts, robberies, woundings, &c., until the passing of judgment, and 'smacht'-pledge of one-seventh therein. There is half pledge for a thing which is not an article of necessity in a bargain and contract after judgment, and full pledge for a thing which is an article of necessity before judgment, and one-third pledge after judgment for theft, wounding, &c., whether in 'Cain'-law or 'Urradhus'-law, except the law of Adamnan.[1] One-third pledge before judgment is in that (*the law of Adamnan*), and half pledge afterwards, and full pledge from a stranger and a pauper, unless he be without security; should he be so, it is after the manner of the pledge of every one else.

Full pledge for all rents that are due, and for every necessary of life after judgment, and half pledge before judgment, and one-third pledge for stopping fasting. Half pledge for pigs and barren animals after judgment, and one-third before judgment, and definite 'smacht'-pledge to stop fasting.

And the other cases in like manner, i.e. judgment of theft, &c. Indefinite 'smacht'-pledge to stop fasting, definite 'smacht'-pledge before judgment, and one-third pledge after judgment, both in 'Cain'-law and 'Urradhus'-law, except the law of Adamnan, in which definite 'smacht'-pledge and one-third pledge and half pledge *are ordered to be given.*

In every judgment of bargain and contract, of loan charge and borrowing, and every thing which is a necessary of life, unless it be under assertion and denial, there is one-third pledge to stop fasting, and half pledge before judgment, and full pledge after judgment.

In every judgment of bargain and contract, loan and charge and borrowing, and of every thing which is a necessary of life, should it be under assertion and denial, the seventh of 'smacht'-pledge *is given*

DISTRESS. séna, is smaċt gille seċtmuiḋ do scur troiscṫe, ocus trian gille ria mbreiṫ breiṫe, ocus langille iar mbreiṫ breiṫe.

Caċ fuiġell cuir ocus cunnurṫa, ona ocus aiṫne ocus airlicce. ocus caċ ní is tainisi nesuim toiscidi na bí for diul na séna, is smaċt gille seċtmuiḋ fri saeraḋ troiscṫe, ocus trian gille ria mbreiṫ breiṫe, ocus leṫ gille iar mbreiṫ breṫi.

Caċ fuiġell cuir ocus cunnurṫa, óna ocus aiṫni ocus airlicce, ocus caċ ní is táinise nesum toiscide, dia mbi for diul ocus fena, is smaċt gille ecinnteċa da sgreapull déc fri fuasluccaḋ toiscide ocus smaċt gille, seċtmuid ria mbreiṫ breiṫe, ocus laingille iar mbreiṫ breiṫi.

Breṫ imgata ocus turoirgne ocus saruiġṫi, is samluiḋ is smaċt gille ecinnteċa in da sgrepull déc seċtair ria mbreiṫemnus, ocus trian gille bí etir Cain ocus urrudas.

Má geall bes airde inát a fech, ocus foiche de don airrtet, ocus ní bí fonaidm a ṫairicc, is dilus cin a íc cé beṫ urain ann. Dia mbe fonaiḋm a tairicc, is íc in urain bís ann, no is a leṫ do icc.

Ma comárd fri fiachaib, cé beṫ fonaiḋm cin co be, is dilus.

Ma ísle inát a féch, is tuilleḋ fris cur ub fiu a fiacha, ce beṫ fonaidm cin co be.

Ma geall bes áirde inait a féch, ocus nidat foiche de do airṫet, ocus ní bi foḋnuidm a ṫairic, is icc in urain bís and. Dia mbe fonaidm, a ṫairic uile, .i. anmann amuil é féin, ocus a féċ dia ċend.

Mad comárd fri fiachaib, ocus ní bfuil fonaidm a ṫairicc, is a tuitim ina fiachuib. Dia mbe fonaidm a tairicc, is anmann amuil é féin, ocus a féċ dia ċind.

Má ísle inát a féċ, ocus ní bi fodnuidm a ṫairic, is a dilsi ocus tulleḋ fris cur ub fiu a fiacha. Dia mbe fonaidm a tairic, is anmunn amuil é féin inn, ocus féch dia cinn.

Mad amluiġ do bérur na gealla so co naiti uma, no óir, no airgeat, no diam galur bunuid nos bera, is ícc na fiaċ.

Muna cinnter aite forrud, is leṫ a fuachtuna ina fiachuib, ocus tuilleḋ fris mad écin.

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[1] *Extern.*—In transcript this is written 'vii,' a contraction for 'sect,' with a contraction for 'air' both together making 'sectair,' extern.

to stop fasting, and one-third pledge before passing judgment, and full pledge after passing judgment.

In every judgment of bargain and contract, of loan charge and borrowing, and every thing that is next to a necessary of life, which is not under assertion and denial, one-seventh of 'smacht'-pledge *is given* to stop fasting, and one-third pledge before the passing of judgment, and half pledge after passing of judgment.

In every judgment of bargain and contract, loan charge and borrowing, and every thing next the necessary of life, which is under assertion and denial, indefinite 'smacht'-pledge of twelve 'screpalls' *is given* to stop fasting, and a seventh of 'smacht'-pledge before passing judgment, and full pledge after the passing of judgment.

In judgments of theft and robbery and violation, there is given uncertain 'smacht'-pledge of twelve 'screpalls' in the case of an extern[1] territory before judgment, and one-third pledge both in 'Cain'-law and 'Urradhus'-law.

If it be a pledge that is higher than the debt, and the act of God has overtaken it, and that there is no security for restoring it, it is allowable not to pay for its excess. If there be security for restoring it, the excess should be restored, or the half of it should be paid for.

If it (*the pledge*) be equal to the debt, whether there be security or not, it is right *to pay for it.*

If it be lower than its debt, an addition should be made to it until it is equivalent to the debt, whether there be security or not.

If it be a pledge that is higher than the debt, and that it is not the act of God that has overtaken it, and that there is no security for restoring it, the excess is to be paid for. If there be security, the whole is to be restored, i.e. a thing like itself, and the fines for it besides.

If it be equal to the debt, and that there is no security for the restoration of it, it is forfeited for the debt. If there be security for restoring it, a thing like itself *is to be given*, and the fines besides.

If it be lower than the debt, and that there is no security for the restoration of it, it is forfeited, and it is to be added to until it is equivalent to the debt. If there be security for restoring it, a thing like itself is to be given in place of it, and fines besides.

If these pledges be given along with articles of copper, or of gold, or silver, or if an old disease carry them off, the debts are to be paid.

If it were not agreed that the articles are to be given with them, half the injury to them will go against the debt, and an addition is to be made to it if necessary.

DISTRESS. Dia cinntar cin aiti forrud, is a fiaċ dia cinn, ocus a naiscc cid it olcca.

Dia cinntiur cin foimrim na ngeall so, ocus dia ndéntar a foimrim, cúic seoid no deċ sinn.

Muna cinntiur cin foimrim, is leṫ cuic seoit no dech seoit isin cuṁtabuirt sin.

Dia coṁuirléctar don ti nos beir i foimrim, is slán dó munub forcraiġ ngníma. Diam forcraiġ ngníma do berar forrud, is a tuitim ina fiachuiḃ, maḋ comard. Munub comárd, is amuil ro ráiġrium. No dno a tri trocur, .i. dilsi in seṫ, maḋ luġa ina fiach foimrime in gill, no dilsi [inforbarta] colla, no diablad ngnímraiḋ. C. 2692.

Maḋ geall do berar fri fiaċuiḃ, ocus biḋ los for in fiach, dia mbe fonuidm in luis is a icc. Cin cu be fonuidm dno, dia mbe aititiuḋ a ice in caċ traṫ acurṫar, is leṫ in luis do íc. Muna be fonuidm no aititiuḋ, ní híctar aċt colunn náma; ocus tairiuc in gill, cid geall luis; ocus cia no ṫerna do naċ galar, cin ní don los naċ do ṫerna dfagbail. Cid be dib dono cinnis in forbuirt, is a fiacha cuna inforbuirt do. Muna cindtiur etir, is aiṫgin nama.]

C. 2693. [Masa galar buna cinnti re re n-iubaili, a mart do biuba, ocus a seċ do seṫam toichiḋ.

Mas galur conntabartach imorro re re n-iubaile, leṫ a mairt do biuba, ocus leṫ a fiaċ do seṫam toichid.

Mas iar re ndiṫma ro gataḋ an gell, dire ocus eneclann don seṫam toichiḋ ann, ocus noċa n-uil ni don biuba.

Ocus mas re re diṫma ro gataḋ an geall, eneclann don seṫam toichiḋ ann, ocus dire ocus eneclann don biuba.

Slan ngill, .i. dia ngatar an geall on fir dia tabarṫar, cid lan gille, ⁊rl., is fris ictar dire ocus eneclann ind, ar is lais co tuctar a fiacha dia ċinn.]

Occus ar indi it ceithri rechta ro mesraigset, .i. ocus ar in iii is na ceṫre diriataiḋ so ro mesemnaiḋ a mbreṫemaċt. Recht aicneḋ, .i. diriatai ro bui ag Adam. Recht fetarluig .i. is i in

If it were agreed that the articles are not to be given along with them, the debt is to be paid for them, and they are to be restored though damaged.

If it be settled that these pledges are not to be used, and if they be used, there shall be five 'seds' or ten 'seds' for it.

If there be no agreement respecting the non-use of them, there shall be five half 'seds' or ten half 'seds' *for using them* in such uncertainty.

If the person who receives them is advised to use them, he is safe *in doing so*, unless the work has been excessive. If they have been overworked, they shall go for the debt, if they are equal to it. If they are not equivalent to the debt, it shall be as we have said. Or three things are the lenient penalty, i.e. forfeiture of the debt, if it be less than the value of the use of the pledge, or forfeiture of the increase of the body, or double the work.

If a pledge be given for debts, and that the animal given in pledge has young, if there be security for the increase, it must be paid. Though there should be no security, if there be acknowledgment of the payment every time that the claim is made, half the increase shall be paid. If there be neither security nor acknowledgment, nothing shall be paid but the pledge itself only; and the pledge is to be restored, though it be a pledge having increase; and if it should recover from any disease, none of the young which survive are to be left behind. But whoever of them stipulates for the increase, he shall have the debts with the increase. If there be no stipulation at all, it shall be restitution only.

If it be certainly an old disease *that has destroyed the animal* within the stipulated period, its beef is given to the defendant, and the debt to the plaintiff.

But if it be a doubtful disease within the stipulated period, half the beef is given to the defendant, and half the debt to the plaintiff.

If after the stipulated period the pledge be stolen, the plaintiff shall have 'dire'-fine and honor-price, and the defendant shall have nothing.

And if it be during the stipulated period the pledge has been stolen, the plaintiff shall have honor-price, and the defendant shall have 'dire'-fine and honor-price.

Safety of pledge, i.e. if the pledge be stolen from the man to whom it is given, whether it be full pledge, &c., it is to him 'dire'-fine and honor-price shall be paid for it, for it is his until the debt be paid for which it was given.

And because there are four laws which are brought to bear, &c. i.e. and because these four laws are recognised in judicature. **The law of nature**, i.e. the rule which Adam had. **The patriarchal law**, i.e. this was the rule

diriatai ro lorrustar a Patir, Athair do mairi. [Recht faide, .i. O'D. 124. Isaias.] Recht nudfiadnaise, .i. is i in diriatai na fiadnaisi o O'D. 124. gein Crist [cus aniu].

Occus ar ani is cetharda co noige recht, .i. ar in ní ro ceṫri arnuile comlanis diariatai na brete, no comlanigther do reir diriatai nambrech. Fir frisi n-astaiḋter, .i. is fir lim conid asdar ar naċ mbreit berar air o bus fir bret. Geall frisi timargur, .i. aidiri fadesin, no aidire caomtechta fri coir naṫcomairc, .i. geall is e ni timairgther res in ni cuires nech uaid a cunnra ar trebairi co coir o beluib, i. gell fri fiachaib cuir ocus cunnarta. Comic iar tairmteċt, .i. lu no clete, .i. aic co comuiḋe in nech dlegur is in O'D. 124. cinaḋ iar [tairmṫeacht] n-imṫeċt is tar do denum, um in cinaḋ. Comlanaḋ iar neire rechta, .i. comlanug na diriatai Cana, no Cairdi, no urradais, iar na brisi, .i. iar na turbaḋ.

Ocus ar in ni is cetharda frisi ruimidther side, .i. ogus ar in ni is ceṫri arnuile tres a reimnigther a cinta sin, no remníḋther O'D. 125. is na cintaib sin. Elguin [.i. ar comraite], .i. a lán fiaċ. Toirsid O'D. 125. [.i. ar torba], .i. aslainti. Anfis [.i. ar anfot], .i. leṫfiach. Eitge O'D. 125. [.i. ar easba], .i. in aithgin. Aċt in eitge is foḋ foḋal, .i. ata aċt lim ann aċt in eidgi aithgina, is foḋ foḋal in ni sin asarra in lan is mo, no is foḋeġlaiḋ son. Rop toirsid, .i. as lainti. Rob elguin, .i. a lan fiach.

Occus ar in ni robdur ceṫre uiḋi ro batur for farogru, .i. ogus ar in ni rodour ceṫri rei ro badur ar in athgabail ima O'D. 125. taburta ae fogra aru do rer dliġi [eg arsantaib o sin macaiġ]. Gen mo bi turbuiḋ, .i. gein mo ta limn turbuiḋ [.i. galuir] do beṫ O'D. 125. ar in fechemuin. Occus [fuirṫiu dal .i. sloġ itir], ocus in dail eile fores é aleṫ acobar a geill aga fuasluga; uair da roib ni dib sin ar-nocha raga ara, ocus noċa geibter athgabail de.

Occus ar in ní ro bui ceṫersliċt a fogra do athagbail, .i. ocus ar in ni ro bui ceiṫri fuilleċta, no ceṫre airnesi, no ceṫri gne imaí fogra arṫa don athgabail. Occus ba aon gach athgabail, .i. ocus ba ana naine no bí for gaċ athgabail, no im in ní no gebta athgabáil do neoċ, .i. a cin fein. Ar ni fuilgend nech cin araile, .i. noċ nimfuilginn neċ cina nech eile is in aimsir sin, aċt a cina foden, .i. narsanta. Ocus a fuil for aoin, .i. ag inne a dualgus anta. Ba ain for urogra, .i. acasam a dualgus araiḋ. A fuil for treisi, .i. ag inne a dualgus anta. Ba trese for urogra, .i. acasom a dualgus araiḋ. Acus a fuil for cuicti, .i. ag inne a dualgus anta. Ba cuicte fri urogra, .i. acasam a dualgus ara. Ocus a fuil for deċmaid, .i. ag inne a dualgus anta. Ba deċmu for urogra, .i. a dualgus arai.

Etir cianu crích, .i. beṫ a criċ edur cen is fiadi a ana, .i. munab neasam caiṫme. Ocus toirsiḋ, .i. muna toirsi do e. Coibnes, .i. uair isiaḋ ana coibnesa aċt a cin fein. Ocus saidbri, .i. munab cini ina soadbur. No turba, .i. ma dia rabu gan abeṫ. Conaigertsad féine cin cach comfoguis, .i. ro comcoigertsad na feine

DISTRESS.

which his Pater, his Father, spoke to Moses. **Law of the prophets**, i.e. Isaias, *&c.* **The law of the New Testament**, i.e. this is the rule of the testament from the birth of Christ to the present day.

And because it is four things that perfect law, i.e. because there are four things which fulfil the rule of judgment, or which are fulfilled according to the rule of judgments. **Proof by which *judgment* is confirmed**, i.e. I deem it right that every sentence which is just be binding. **Pledge by which debt is secured**, i.e. his own pledge, or a pledge for ensuring right of suing before a a judge ('athcomarc'), i.e. the pledge is the thing which is kept for what one gives away in a contract on security properly made by word of mouth, i.e. a pledge for debts of bargain and contract. **Payment after transgression**, i.e. small or large, i.e. to pay fully what is due for the crime after the transgression, 'tairmtheacht,' i.e. after transgressing, 'tar n-imthecht,' *i.e.* the crime. **Making reparation after violating the law**, i.e. fulfilling the rule prescribed in 'Cain,' or 'Cairde,' or 'Urradhus,' after breaking it, i.e. after violating it.

And because there are four things by which these are regulated, i.e. and because there are four things by which these offences are regulated, or which regulate in the case of these offences. **Cognizance**, i.e. intentionally, i.e. full fine for it. **Intention**, i.e. for profit, i.e. exemption for it. **Ignorance**, i.e. without intention, i.e. half fine for it. **Unlawfulness**, i.e. by wantonness, i.e. restitution. **Except the unlawfulness which is full trespass**, i.e. I make an exception here, the unlawfulness for which there is restitution, *i.e.* that is full trespass for which full restoration is made besides the largest full fine. **That which is intention**, i.e. exemption for it. **Is cognizance**, i.e. full fine.

And because there are four periods for notice, i.e. and because there are four periods for giving notice of the distress according to law, among the ancients from the period of Sen Mac Aige. **Besides exemption**, i.e. besides when the party has exemption, i.e. of disease. **And hosting in a territory**, ('fuirthin-dal,') i.e. the other condition which relieves a person from giving bail or pledge; for if either of these things exist, he shall not be served with notice, nor shall distress be taken from him.

And because there are four divisions of the notice of the distress, i.e. and because there are four subdivisions, or parts, or kinds of the warning or notice of the distress. **And every distress was of one day**, i.e. and it is a stay of one day that was upon every distress, or upon the thing which takes distress from one, i.e. his own liability. **For no one sustained the liability of another**, i.e. no one sustained the crimes of another in that time, but his own crime, i.e. anciently. **But that which has a stay of one day**, i.e. with us in respect of stay. **Had one day's notice**, i.e. with them in respect of notice. **That which has three days' stay**, i.e. with us in respect of stay. **Had three days' notice**, i.e. with them in respect of notice. **That which has five days' stay**, i.e. with us in respect of stay. **Had five days' notice**, i.e. with them in respect of notice. **And that which has ten days' stay**, i.e. with us in respect of stay. **Had ten days' notice**, i.e. *with them* in respect of notice.

Remoteness of territory, i.e. to be in a distant territory prolongs the stay, i.e. unless it be a thing necessary for immediate consumption. **And desire**, i.e. unless it be necessary to him. **Relationship**, i.e. for the stay on account of a kinsman is longer than on a person's own account. **And rich condition**, i.e. unless it be determined that he has the wealth of his rank. **Or exemption**, i.e. should it happen not to exist. **By which the Feini charge the liability of**

DISTRESS. aniu cin gaċ comfoguis fria ceile. Amuil beres a eiric, .i. coimdire. Diba, .i. tiriḋ, .i. fet ocus maine.

Ocus ata di athgabail fil la feine, .i. da gabail aiṫ no egḋa gabur ann, .i. agus is da athgabail uil do reir in fenechuis. Athgaḃail cintaig, .i. a dualgus a cina buden. Athgaḃail inableogain, .i. a dualgus inbleogain.

Ro airlither anta for athgabail, .i. aine, ocus treisi, ocus cuiċti, ocus deċmaḋ, .i. ro eraluaiḋi anta imda for in athgabail aith no egḋa. Da naraḋ do cuisin do cach athgabail, .i. da ara do cain in fesa, no do cain na innisi, .i ara ar cintaċ ocus ara ar inbleogain. Cen turba, .i. galur; uair ni tabur a turba, .i. galur do beṫ ar in fechemain. Gen essad, .i. iarrad; uair da roib ni diḃ sin air noca rag ara air, .i. gen essaḋ in ara ce do ró turba. Arad cúicte do fechemuin, .i. for in cintaċ graid féine, .i. gan ní is luḋa na ar[a] cuicṫi ar cintaċ graiḋ feine. Araḋ deċmaide do feine, .i. for in fer fine is inbleoġain do neoch is graḋ feine. Maḋ athgabail inableogain, .i. ma inbleoġain graiḋ feine gabtur ann i n-athgabail, is ann atá sin, .i. ma gabail aiṫ no egḋa gabtar ann im cin inableogain graiḋ feine. [R]ó techtsadsom ceṫarsliċt in urfogra, .i. ro teċtiodursom reomuinn ceṫri fuilleċta, no ceṫri airneriḋ, no ceṫri gnethi i n-ai fogra araḋ, .i. ceṫri ara do ḃeṫ aca. Ocus ní ro teċtsad imurro anta, .i. imda. Aċt dithim naoine nama, .i. diṫem n-aoine, ocus ana naine. Im ro em clad in ni sein iarum, .i. ro clachlaiḋ in ní sin iarum aginne, .i. ar in anad aca. Conad ceṫre anta, .i. aoine, treisi, cuicṫi, deċmaḋ. Ceithri dithmand, .i. diṫim tresi, ocus cuicti, ocus deċmaide, ocus aine dec. Ocus da haraḋ, .i. araḋ cintaiḋ ocus araḋ n-inbleoġain, .i. cúicṫi ocus deċmaḋ.

Do fed urfogra caċ athgaḃail, .i. is remteċtaiḋ lim ae fogra ara ar na feinaib na athgaḃail do gabail dib, ocus cunntabairt i n-dlegur in cin no na feich ann sin. Aċt in ro car urfogra caċ aon faonlegaiḋ, .i. ata aċt lim ann; noca ro indsiġter ai fogra ara ar in cach is faonligach ag na bi arus baile anurnaiḋ, .i. urfogartar araḋ cuicti (.i. ni isia na araḋ raiti ar in faonligaċ), ar in feiċemain do reir dligiḋ ria gabail athgabala de madia n-innsaiḋter ae fogra araiḋ do beṫ ann, .i. fregra da nemtarriċtin. Disorais urnai, .i. na fes urnaiḋ. Cuicti fri furogra dliġe, .i. arad cuicti is é ai fogra araiḋ ata do reir dliġiḋ for feṫemain graiḋ feine ria ngaḃail athgaḃala de, .i. ara cuicti o graḋ feine for cintach graḋ feine. Ma ro sasar urfogra, .i. madia ninnsaiḋter ai fogra ara do tabairt air, feḋ sin regus air. Co comud cach a saidḃri, .i. co comeda caċ a ro aḋḃur res in re sin, .i. co cumtar a beṫ ina soaḋbur; in neich na ḃí aige com uime do berta re dó re iarraḋ. Fri geall, .i. na feicheman, .i. feichemnus ciḋ eḋ dlesta de, .i. fri dliġeḋ, .i. do damċain; no im aiṫne na conaire, Fri breiṫ, .i. in breṫeman. Fri cogur

each kinsman, i.e. by which the Feini at this day charge the liability of each kinsman upon the other. In the same way as he obtained his 'eric'-fine, i.e. his body-fine. Inheritance, i.e. his land, i.e. his chattels and his goods.

And the distresses, that the Feine have are two, i.e. two quick or lawful distresses are taken, i.e. it is two distresses that are *taken* according to the Fenechus. Distress from the debtor i.e. on account of his own liability. Distress from the kinsman, i.e. on account of a kinsman.

Stays were ordained for distresses, i.e. one day, and three days, and five days, and ten days, i.e. distinct stays were appointed for the quick or lawful distresses. Two notices were appointed for every distress, i.e. two notices were fixed or established, i.e. a notice upon the debtor, and a notice upon the kinsman. Without exemption, i.e. disease; for it is not served during an exemption, i.e. when the defendant has a disease. Without defect, i.e. *without* 'irrad;' for if he has either of these things, the notice shall not be served on him, (i.e. for if he has exemption it would be idle to serve the notice). A notice of five days to the defendant, i.e. upon the debtor of the inferior grades, i.e. not to serve a shorter notice than five days upon a debtor of the inferior grades. A notice of ten days in the case of the inferior grade, i.e. upon the tribeman who is a kinsman to one of the inferior grade. If it be distress on account of a kinsman, i.e. if it be a kinsman of the inferior grade that is distrained, this is then the case, i.e. if it be a quick or lawful distress that is taken for the liability of a kinsman of the inferior grades. They legalized the quadruple division of the notice, i.e. our predecessors legalized the four divisions, four species, or four kinds of the notice or warning, i.e. that they should have four notices. But they did not legalize stays, i.e. many. Except a delay in pound of one day only, i.e. a delay in pound of one day, and a stay of one day. This thing was, however, afterwards changed, i.e. this thing was afterwards changed with us, i.e. for the stay with them. So that there are four stays, i.e. one day, three days, five days, ten days. Four delays in pound, i.e. a delay in pound of three days, of five days, of ten days, and eleven days. And two notices, i.e. a notice on the debtor and a notice on his kinsman, i.e. five days and ten days.

Notice precedes every distress, i.e. I deem it right that notice should be served on the inferior grades before distress be taken from them, and it is doubtful whether it is for a crime or a debt in this case. But no notice is served on a wanderer, i.e. I make an exception here; no notice is served upon any wanderer who has not a fixed residence or place of abode, i.e. a notice of five days, (i.e. longer than the notice which should have been given to the wanderer), is served upon the defendant, according to law, before the taking of distress from him, if it be right that notice should be given, i.e. to answer for the non-appearance of him, (*i.e. the wanderer*). Or one who has no fixed residence, i.e. whose residence is not known. Five days legal notice, i.e. a notice of five days is the proper notice, according to law, upon the defendant of the inferior grade, before the taking of distress from him, i.e. a notice of five days from one of inferior grade upon a debtor of inferior grade. If notice be served at all, i.e. if it be proper that notice be served on him, this shall be the time. That he may have his property in readiness, i.e. that each one may collect his substance during that time, i.e. that it may be determined if he has the wealth of his rank; and time is allowed him to seek the thing he has not. For a pledge, i.e. of the defendant if it be necessary for him to take defence; i.e. for law, i.e. to yield it; or respect-

DISTRESS. .i. in airecta, cid be dib ina dechrad. **Fri comathar**, .i. com fo mor, .i. itir na fetemnaib, .i. cetrur. **Fri cura**, .i. feib do ronta na cuir ecurru fein (.i. rath), .i. do claochló doib, no do inrraid. **Ar is aire isseir**: "**ar cuicti fri cond cuindiger**," .i. ar is aire sin raither no airnedther cuicti, .i. dia fogra in feichem. toich fri re araid ar in cintaċ fechem do cuingi, ni dlegar re eile fri congi feteman, .i. cuicti issi re fogra araid ata for na gradaib feine fri cuing caċ codnaidtaid dib sin. **Is de ro ced**, .i. iss de ro cana no ro cine. **Ni faelais athgabail ria cuicti**, .i. ni ro fosgailaise do gabail athgabala don grad feine resiu do berar ara cuicti air, .i. ní ro gabar. .i. ni ro linge tú fárti. **Ria cuicti**, .i. a forcinn na cuicti. **Ni fuadis la foxul**, .i. ni ro fuatai hi imma gabail tall la foxul amach, .i. ni ro fuatuiġ anall í, .i. co forus nach eile, .i. cot forus fen. **Arus de ro ced**, .i. arus de ro canad no ro cinne. **Astised fuiris caċ mírainne amóġa**, .i. a forba ara, .i. is astaidi do dliġeḋ uirri, ma da ngaba í co dligteċ, .i. is and do berar moga ar in gabala imedon rainn na dechmaide, a forbaid na cuicti; ocus do cintaċ gabar athgabail sund.

Adfogarar deċmu do feine fiachaiġ, .i. urfogurthar arad dechmuḋ ar inbleoġuin bis d'fine, .i. urfogurthar ara deċmaide for fine in fir fiachar ann, a frecnar[c]us fiaḋuin, ar na ro sentar in tara. **A fiaḋain frecnarcus**, .i. rom biṫ dliġeḋ uaiṫi ar dec-maiḋ, no gebar athgabail in fir fiachar ann a fiadnaise fiaḋin. **Frecnarcus**, .i. ara deċmaide for inbleogain graiḋ fene. **Arus dechmad fri saidiḋ, ocus inbleoġuin**, .i. arus ara deċmaide
O'D. 128. innsaidter for in caċ is in inbleoguin, [ar in] innsaidther cin in cach is coibnesam dó da fine.

Cintach cach fine iar n-eloḋ, .i. is ann is cintach in cach bis do fine, iar lega eluiḋ in cintaiḋ fen, .i. iar lega elaiḋ ara do fine. **Iar naraḋ**, .i. iar tabairt araḋ air ar dus. **Iar nurfogra**, .i. iar na ir furogra don inbleoguin. **Iar nidnuiġ dliġiḋ**, .i. iar mbeṫ do feṫemain toicheda i n-urnaiḋ co dliġeċ, .i. in treisse iardaiḋ arastla.

Dichceall cach neislis, .i. is drochciall don ti do ni ailsi lesa elo do leca in cintaiḋ, .i. is ditlech in cach do beir ailsi um in les, .i. cintaċh in cach do beir ailseḋ um in les. **Fiachaċ cach follaḋ**, .i. atait féich oġa ar in cach do rinne in follaḋ, .i. in tinbleoġuin. **Iar fis**, .i. iar fis do a dlesdin de. **Iar n-araḋ**, .i. iar mbet a fis aigi ara do tabairt air. **Iar n-urfogra dliġe**, .i. iar fir fogra ara air co dliġṫech, .i. iar mbet don ḟir amuiġ ag urna in neċ dlegur amluiḋ sin, .i. com i in treisi iardaiḋ. **Gen comde fri ditheach**, .i. gen comdeṫbirius turbaiḋ air, .i. ciḋ sena dlestar dé, .i. loiġi aon fir ciḋ be dlestur de. **No fiacha**, .i. ciḋ fiaċa dlestar de. **Areir caich besa riartha**, .i. areir in caiċ [dana haḋa in riaraḋ, in

ing the knowledge of the path *of judgment*. For judgment, i.e. of the judge. For consultation, i.e. of the court, into whichever of them they go For adjustment, i.e. equal on both sides, i.e. between the parties engaged in the suit, i.e. four persons. For contracts, i.e. as they were made, i.e. the contracts between themselves, i.e. to set them aside for them, or to enforce them. Hence was said, "five days for every sensible adult," i.e. the reason that five days are set down or mentioned is, i.e. if the plaintiff give notice according to the time of notice that he will sue the defendant, no other period is lawful to sue the defendant, i.e. five days is the period of giving notice which is served on the inferior grades for suing each of these sensible adults. Hence was said, i.e. it is of it was said or was decided. "Thou shalt not take distress before five days," thou shalt not attempt to take distress from one of the inferior grades, before a notice of five days has been served on him, i.e. thou shalt not take it, i.e. thou shalt not attempt to seize it. Before five days, i.e. the end of five days. "Thou shalt not carry it off by immediate distress," i.e. thou shalt not seize upon it to carry it out immediately, i.e. thou shalt not carry it out, i.e. to the pound of a person other *than the defendant*, i.e. to thy own pound. Hence was said, i.e. for of it was said or decided. "Debt is fastened upon it in the middle of the time," i.e. at the end of the notice, i.e. thy right is fastened upon it, if thou hast taken it lawfully, i.e. the time at which debt accumulates upon it is the middle of the division of ten days, at the expiration of the five days; and it is of the debtor *himself* distress is taken here.

A notice of ten days is served upon the tribe of the debtor, i.e. a notice of ten days is served upon a kinsman of the tribe, i.e. a notice of ten days is served upon the tribe of the man who owes the debt, in the presence of witnesses, in order that the notice may not be denied. In the presence of witnesses, i.e. they lose the *benefit of* law after ten days, or the distress is taken from the debtor in the presence of witnesses. Witnesses, i.e. a notice of ten days is served on the kinsman of the inferior grades. For ten days are allowed for suing, and the nearest kinsman, &c., i.e. for it is a notice of ten days that is served upon every one who is a kinsman, and who is sued for the liability of each nearest person to him of his tribe.

Every tribe is liable after the absconding, &c., i.e. every one who is of his tribe is liable, after the debtor himself has absconded, i.e. after the absconding notice is served on the tribe. After notice, i.e. after notice being served on him at first. After warning, i.e. after due warning is given to the kinsman. After lawful waiting, i.e. after the plaintiff has lawfully waited, i.e. the three days' grace afterwards.

Every act of neglect is a fault, i.e. it is an evil act in him who neglects his welfare by allowing the defaulter to evade, i.e. every one is a negligent person who neglects his welfare, i.e. every one who neglects his welfare is guilty. Every act of neglect is finable, i.e. there are full fines upon every one who has committed an act of neglect, i.e. the kinsman. After knowledge, i.e. after his knowing that it was due of him. After notice, i.e. after his knowing that notice was served on him. After warning of law, i.e. after notice being served on him legally, i.e. after the plaintiff's having waited for the thing which is due to him after this manner, i.e. it is the three additional days. Without competence to deny, i.e. without the right of exemption, i.e. though he is entitled to deny that the debt is due of him, i.e. if he be required to deny it by the oath of one man. The debts, i.e. whatever debts may be due of him. According to *the decision* of him whose office it is to settle them,

DISTRESS. breṫem], no arer in caiċ is agda do riaruḋ ann, in fechem toicheda.
O'D. 129. Desa riartha, .i. breṫem, is e [riarus no] riaglus [caċa] coir.
Cach cóir fri imsénuḋ, .i. ciḋ eiṁséna dlestar de do rér cóir.

Cisne a tri imma trenaiġeḋ ar cach athgabáil inableoguin, .i. comaircim cad iat na tri arnuile emtrenuigther don cach is inbleoġuin imma athgabail ar a cuinngither in ni ata dligiḋ, cin in cintaiḋ ocus don n-inbleogain, arus innraic in caċ is inbleoġuin, .i. ar ara a denum do fine.

Tain, fasc, forus, .i. a fasc do breiṫ, .i. don tres brethir, .i. a tabairt a forus, .i. imain amach, dona seċt forsib, .i. triar do ceṫrur, .i. in certimain. Co comgillib techta, .i. gus na cuma trebairib dlegur cuigi do naḋmundaib ocus do nascairib.

Co toxluiḋther, .i. cinnus do nither a toxal amach, .i. gur ab triar do ceṫrur. Co comdiḋther, .i. cinnus do berar ai ace gen mann, gen bia, .i. gur ab mainder dligteċ a tuctar ai. Co fasciter, .i. cindus berar a fasc, .i. gur ab fasc fritsliċt, no gur ab fasc in tres brethir. Co aurnaiter, .i. cinnus beṫar in urnaid athgabala inbleġuin. Ar innrucus.

O'D. 129. [A foxla triaur do cetrur, .i. foxluit in triar inall hí do ċum in ceṫruir amaċ, .i. i niḋnuiġi bis in cetrur, ocus in triar do tabuirt na aṫgabala, .i. fear tairgille (.i. aiġne) fiaḋa, feċiuṁ.

Is iat in ceṫrur, fiaḋa, ocus feċiuṁ, ocus naidm, ocus etire, .i. dámaḋ loġ einiuch, ar a cinn ic forus in fechemun toicheda.

.I. Nocha nécin don fechemuin toicheḋa neaċ mar aoen ris ag gabáil aṫgabala cintuiġ, más eol do buḋéin a gabail; ocus a breiṫ re forus féin uile a cétóir cid bec cid mór in aṫgabail, ocus a beṫ ann re ré díṫma ocus re ré lobṫa cu ndeċ alobuḋ uile:

Triaur ag toxul torruiṁ nglé;
Fer tairgille fiada feichiuṁ;
Fiada feciuṁ fedm cose,
Tall naidm ocus etire.

Triaur ag toxul na haṫgabala inall, .i. fecheṁ toicheḋa, ocus
O'D. 617. aigne toxuil, ocus fiaḋnuisi da maḋ loġeiniuċ; [ocus ceṫrar aca hurnuide a forus in fecheman toicheda, aigne tagra, fiaḋnaise diambiḋ liġeinec], ocus nascuire, ocus etiri; no cumaḋ ar in conuir amuiġ ro beṫ in ceṫrur aca hurnuiġi. Loġ einiuċ don aṫgabail do breiṫ re arus uḋéin do in fecheṁuin toicheda, ocus iní ata er loġ einech ann is a breiṫ re faiche don seċt faichib; ocus in ceṫrur ro buí acu hurnuiġe tall do dul amach cu rabut

i.e. according to him for whom it is lawful to decide respecting them, *i.e.* the Brehon, or according to him whom it is lawful to settle with, *i.e.* the plaintiff. To settle them, i.e. the Brehon, it is he that settles or regulates every question of right. Every one has a right to deny, i.e. to deny the debt off him, according to justice.

What are the three things by which the distress from the kinsman is made three-fold? i.e. I ask, what are the three kinds of things that render the distress three-fold respecting him who is a kinsman, by which is sought that which is lawful, *i.e.* the liability of the debtor is due of the kinsman, for every one who is a kinsman is worthy, i.e. to serve notice on the tribe.

Driving, notice, pound, i.e. to bring notice of it, i.e. by the third word, i.e. to bring it into a pound, i.e. to drive it out, *i.e. to one* of the seven pounds, i.e. three *driving it out* to four, i.e. the proper driving. With lawful pledges, i.e. with the proper securities which are required for it of sureties and contract-binders.

How is it carried off? i.e. how is it driven out? i.e. three *drive it out* to four persons. How is it kept? i.e. how is it brought out without fodder, without food? i.e. it is into a lawful pound it is brought. How is notice given respecting it? i.e. how is the notice brought? i.e. it is a notice by the track of the cattle, or a notice of the third word. How is it sought back? i.e. how is the 'urnaidh' of the distress of the kinsman brought? By worthiness.

Three carry it out to four persons, i.e. three persons carry it to the four persons who are outside, i.e. the four are awaiting it, and the three persons carry the distress out, i.e. a pledgeman (that is an advocate), a witness, a plaintiff.

The four persons are, a witness, a plaintiff, a surety, and a hostage, i.e. who has honor-price, awaiting it at the pound of the plaintiff, i.e. the plaintiff is not obliged to have any one with him at the taking of the distress from a debtor, if he himself knows how to take it; and he may bring it to his own pound at once, whether the distress be great or small, and keep it there during the period of delay in pound, and during the period of forfeiture, until it become all forfeited.

Three carrying off, a true reckoning,
A pledgeman, a witness, a plaintiff;
A witness, a law-agent, effectual plan,
With surety and hostage.

Three are at the carrying off of the distress, i.e. a plaintiff, a distraining advocate, and a witness who has honor-price; and four awaiting it at the pound of the plaintiff, a pleading advocate, a witness who has honor-price, a contract-binder, and a hostage; or these four persons may be on the road outside awaiting it. The plaintiff may bring a portion of the distress equal to his own honor-price to his own pound, and so much of it as exceeds the value of his honor-price is to be brought to one of the seven greens; and the four persons who were awaiting it within, go forth to meet it at one

DISTRESS. ar a cinn a forus do na seċt forsuib, ocus in triar ro bui aca toxul amaċ cur ab iat beris a farcc, ocus i da luag fir foġnuṁa do rith ria, uair biaḋ di ḃuaċuill oca coiṁed, co aimsir lobṫa sin; ocus o tiucfius aimsiur lobṫa, is loġ cúic sét do dul a lobud ar caċ laithe aicenta.

Commór a lobaḋ i muiġ ocus tall ann sin; no cumaḋ hé in loġ einiuċ amain ar tús no dechsad a lobaḋ, no cu roised na cúic seoit deiġinuch, ocus ro soiseḋ, is a mbreṫ re forus donu seċt forsuiḃ curub ann lobus. Ocus muna mo in aṫgabail ina loġ einiuċ in feċeamun toicheda, is a breiṫ don fecheamain toicheda re forus buḋein, ocus abeṫ ann cu ti aimsir lobṫa, .i. ocus o do raḋa aimsiur lobṫa, mása mo inait cúic seoit, ocus mó in loġ einiuch inait cúic seoit, is cúic seoit do dul i lobaḋ don athgabail ar cach laiṫe naicenta, cu roisit na cúic seoit déġinucha; ocus a mbreiṫ re forus do na seċt forsuib,

Cid cúic seoit bes ann, no ciḋ luġa; ciḋ moa, is a log einiuch buḋein do breiṫ don fechemuin toicheda re forus buḋein diḃ, ocus a mbia ṫairis do breiṫ re forus don seċt forsuiḃ. Ocus as ar athgabail inbleoguin ata in araḋa sin.

Ocus is amluiḋ gabur ina aṫgabala so; cutrumus na haṫgma cuna diabluḋ do gabail i naoen atgabail do cintuch; ocus noch gabur aṫgabail im na cúic setuiḃ na im in eneclund, cu tuctur a ṫoicheḋ ocus cu ro gabur aṫgabail de a saine uaire. Cutrumus na haṫgabala do gabail i naoen aṫgabail do inbleoguin, ocus is éride is uileatuiġ do cintaċ; ocus in diablud fuil uaḋ a lecsin eluiḋe, gabail athgabala de a sain uaire cen a ṫoicheḋ; ocus na cuic seoit ocus in eineacluinn fuil uada a lécsin eluiḋe, nochu gabur aṫgabail de iumpa cen a toicheḋ.

Do foxlu triaur do ceṫrur, .i. araill; is amluiḋ gabtur atgabail inbleoguin. Moirfeisiur do beiṫ aga gabail; triar toxuil, .i. fiadnuisi dáma loġ einiuċ, ocus fechium toicheḋa, ocus aigne toxuil; ocus aigne frisninnle imuiġ ocus fiaḋnuisi damaḋ loġ einiuċ, ocus nascuire damaḋ loġ einiuch, ocus raiṫ damaḋ loġ einiuch. Ocus is ann biṫ in ceṫrur amuiġ ar claḋ ferainn mbiudbuid, ocus in ceṫrur imuiġ acá hurnuiġe. Ocus mara mo in athgabail iná loġ einiuch in fechemun toicheda, leṫ einiuch in

of the seven pounds, and the three persons who had driven it out, are they who give notice of it *to the defendant*, and the wages of two men to tend it shall accumulate upon it, for two herdsmen shall attend it, that is, till the time of forfeiture; and when the time of forfeiture has arrived, the value of five 'seds' *of it* shall become forfeited every natural day.

The forfeitures within and without are equally great in this case; or it is the honor-price only that becomes forfeited first, until it reaches the five last 'seds,' and when it reaches these, they are to be brought into one of the seven pounds, where they become forfeited. And if the distress is not of greater value than the honor-price of the plaintiff, the plaintiff is to bring it to his own house, and keep it there until the time of forfeiture arrives, i.e. after the time of forfeiture arrived, if it (*the distress*) be greater than five 'seds,' and the honor-price greater than five 'seds,' then five 'seds' shall become forfeited of the distress every natural day, until it reaches the five last 'seds;' and these are to be brought into one of the seven pounds.

Whether it be *exactly* five 'seds' or less; if more, the plaintiff is to carry the value of his own honor-price out of them to his own pound, and what remains over and above is to be brought to one of the seven pounds. It is upon the distress from a kinsman these restrictions are.

And this is the way in which these distresses are taken; the equivalent of the restitution, with its double, is to be seized in one distress from the debtor; but no distress is taken for the five 'seds' or for the honor-price, unless he has been sued and distrained at different times. The equivalent of the restitution is to be taken in one distress from the kinsman, and this is the full amount from the debtor; and for the double which is due of him for absconding, he is to be distrained at a different time without his being sued; but for the five 'seds,' and the honor-price due of him for absconding, he is not to be distrained without having been sued.

Three carry it out to four, i.e. this is another version; the manner in which the distress from the kinsman is taken. Seven persons are engaged in the taking of it; three for carrying it off, i.e. a witness who has honor-price, the plaintiff, and a distraining advocate; outside are the judgment advocate and a witness who has honor-price, a contract-binder who has honor-price, and a surety who has honor-price. These four remain outside on the fence of the defendant's land, and these four are outside awaiting it (*the distress*). And if the distress is of greater value than the honor-price of the plaintiff, half the amount

fechemun toicheda do breiṫ re forus budein, ocus a bfuil for leṫeiniuċ in fechemun toicheda is a breiṫ re forus do na seċt foirsib: forus Ollaman, forus Breiṫemun, forus airech etir da eriġ no a etir, forus arech desa, forus aireċ tuise, forus arech ard, forus airech foirgill. Ocus in triar cétnu da imáin; ocus in ceṫrur cétna ro buí aca hurnuiġe amuiġ do dul curabuit ar a cind i forus do nu seċt forsib; ocus in triar ro bui aca toxul inall in triaur cetnu do breiṫ a faisc anund, ocus da fogelt ocus da bleṫ do riṫ ria, ⁊rl. Ocus fon leṫ airde ata in aṫgabail itir amuiġ ocus taull, no cu ria na cuic seoit deġinucha di; in triar cetnu da himáin, ocus in ceṫrur cétnu da hurnuige a forus do nu seċt forsib, ocus a beṫ ann re ré lae cu noiḋċe, cu ndeċuiḋ i lobaḋ uile í; ocus forus graiḋ seċta in forus sin. No cumaḋ é in loġ eineċ amain ar dus no deaċsaḋ i lobaḋ, no cu roiseḋ na cúic seoit déġincha, ocus o do roisit, is a breiṫ re forus do nu seċt forsib curub ann lobus.

Muna mo iná loġ eineċ in fechemun toicheda in aṫgabail, is a breiṫ re forus féin huile fo cétóir, ocus foigelt ocus bleṫ do riṫ ria, ocus cúic seoit do dul i lobuḋ di ar caċ laṫi naicenta no co ria na cúic seoit deginacha di; ocus ó ro sia, in triar cétna da himáin, ocus in ceṫrur cétna aca hurnuiġe ac forus do na seċt forsib; ocus a beṫ ann re ré lae co n-aiḋċe, co ndeċ i lobuṫ uile. Mo in athgabáil and sin na na cúic seoit, ocus mó loġ eneċ na cuic seoit.

Muna mó in aṫgabail ina cúic seoit, ocus mó ná cuic seoit ina loġ einiuch sum, sic ocus occ.

Coir ord ura dlige dia lentar leir, .i. is se so ordu an uasil dligiḋ do rer coir, mada lentar de co leir no co lór. La test do gradaib aireachta tiaġdur, .i. is les in test don gradaib bid is in aireċt, .i. tiagur mar aon re testis (.i. fiaḋnaise) graḋ is in aireċt da gabail.

O testaib coraib cengur, .i. o na testuib bis amuiċ, ceimnigid na testa eile anund do rer coir, do gabail na athgabala. Do gnim fris i tiaguid, .i. is e so gnim fris i ndechudur, .i. don gnim fris i tiaġid is de aisnedid, .i. do drim cin forus fetem. Do coir a

of the honor-price of the plaintiff is to be carried to his own pound, and what is over and above half the honor-price of the plaintiff is to be carried to one of the seven pounds : *these are* the pound of the Ollamh, the pound of the Brehon, the pound of the Aire-itir-da-aire or the Aire-itir, the pound of the Aire-desa, the pound of the Aire-tuse, the pound of the Aire-ard, the pound of the Aire-forgaill. And the same three *who distrained it* are to drive it; and the same four who were outside awaiting it are to go and meet it at one of the seven pounds; and the same three persons who made the distress and drove it out, are to bring notice of it over *to the defendant*, and a two-fold *expense of* feeding and tending is to accumulate upon it, &c. And the distress is in inequality between the defendant and the plaintiff,[a] until it reaches the last five 'seds' of it; the same three persons are to drive it, and the same four persons are to await it in one of the seven pounds, and it shall remain there for a period of a day and a night, until it all becomes forfeited; and this pound is *to be* one belonging to a man of the seven grades. Or the honor-price only shall first run into forfeiture, until it reaches the five last 'seds,' and when it reaches these, it is to be brought to one of the seven pounds, and there it shall incur *total* forfeiture.

If the distress be not of greater value than the honor-price of the plaintiff, he is to bring it all to his own pound at once, and *expense of* feeding and tending shall accumulate upon it, and five 'seds' of it shall become forfeited every natural day up to the five last 'seds' of it; and when it reaches to these, then the same three persons are to drive it, and the same four persons are to await it at one of the seven pounds; and it shall remain there for a period of one day and one night, until it all becomes forfeited. The distress in this case exceeds five 'seds,' and the honor-price *of the plaintiff* is of greater value than five 'seds.'

If the distress do not exceed five 'seds,' and the honor-price be of greater value than five 'seds,' the case is similar.

This is the proper order of the noble law, if it be fully followed, i.e. this is the order of the noble law according to justice, if it be entirely or sufficiently followed. **By the evidence of which people may come before the grades of the court,** i.e. it is by it witness is given to the grades who are in the court, i.e. they go with testimony, i.e. a witness of the grades in the court to take it.

They go from proper witnesses, i.e. from the witnesses who are outside, the other witnesses pass over according to what is right, to take the distress. **To the deed to do which they came,** i.e. this is the deed which they came to do, i.e. they tell of the deed which they came to do, i.e. "Do drim cin forus

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[a] Ir. *without and within.*

DISTRESS. coingille, .i. a cuma trebuir do rer coir, .i. do airner a comglinne iar coir la taob in treḋi, .i. a cenn coingille don Breiṫem. Nadmundaib, rathuib, .i. is iad so na nascuiriḋ, .i. is e so ar nadmanna ocus ar ratha ocus ar fiaḋuin, .i. is fiad so ar trebuire. Fiadnaise, .i. is iad so ar fiaḋin, .i. ata do rer dligiḋ.

Feṫem fo mia feicheman frisaice agrud, .i. gur ab fo uaisliati in feṫeman fresciḋther agamsa dot agrasa, bes agud dom agraḋsa.

.1. in trian ata ar tobaċ do aiġne tagra o annuḋ co diluḋ, is roinn ar a do eturru ocus in taigne toxuil.

Maḋ creic no iasaċt, is fo mia in feṫeman bis ag agra.

Munab crec, ni cinnter, no is fo mia feṫeman biḋbuiḋ ma crec no iasacht.

Munab nechtar dé, is dilius do dia mbe oga.

Mara taiseċa fuair in tinbleoġuin a feṫem nas in feichem toicheda, ocus fogeib in feṫem toicheda ar comlo no anaisci fechem comard, cuic seoit inn go gabail athgabala don inbleoguin, ocus diṫċur in feṫemun.

Muna faġba ar comlo no i n-aisciḋ feichem comard, dlegur a furfaema.

Mara taisecha fuair in feṫem toicheda a feichem nas fuair biḋbuiḋ no in tinbleoġin, ocus o gabuid side ar comló no anaisciḋ, feṫem a comard, dlegur a diṫcur, ocus noca nuil ni cen co diṫcuirṫer. Mun faġba side ar comló no anaisciḋ feṫem a comárd, dlegur a furfaemaḋ, aċt co ro gabaḋ do laim heric a inndliġe d'ic.

.1. Da gné ar a cuinngither fer ad gairṫer feṫem comard a n-inbaiḋ bis a comgraḋ no graḋ bes uaisle ag[a] agra, ocus feṫem bes comard fririn feṫemuin bes dligṫeċ dósom oc ceċtar dé, ciḋ iasaċt gen gub iasact do; ocus an inbaid bis feichem toicheda bes uaisli [ag a comgraḋ] gin iasaċt, no ag a graḋ bes uaisli, ciḋ iasaċt cin cub iasaċt do [siḋe]. Is uime cuinnegur
C. 2696. feṫem comárd sunn, na ro ictar in urain bes idir da eneclainn
C. 2696. na feṫeman da ndenuid indliġeḋ ag tagra.

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[1] *Three things.* See page 303, where they are enumerated.

DISTRESS.

of defendant." By right of their 'Coingille,' i.e. by right of their securities according to justice, i.e. to deliver their testimony properly along with the three things,[1] i.e. in addition to their pledge to the Brehon. Guarantees, sureties, i.e. "these are the contract-binders," i.e. "these are our guarantees, and our sureties, and our witnesses," i.e. "these are our securities." Witnesses, i.e. these are our witnesses, i.e. they are according to law.

The law agent provided by the defendant must be according to the rank of that of the plaintiff, i.e. "according to the rank of the law agent that I have provided to sue thee, thou shalt provide another to sue me."

i.e. the one-third which the pleader is entitled to in respect of the distress from stay to payment, is to be divided equally between him and the distraining advocate.

If *he be procured for* a fee or lent, it shall be regulated according to the rank of the law agent who is suing.

If it be not for a fee, there is no rule fixed, or it will be according to the rank of the defendant's law agent as if he were procured for a fee or lent.

If it be in neither of those ways, he his entitled *to his services* if he happens to have him.

If the kinsman has provided his law agent sooner than the plaintiff, and the plaintiff has provided for a fee or gratis a law agent of equal rank, there are five 'seds' for it until the distress is taken from the kinsman, and the *plaintiff's* law agent is dismissed.

If the law agent he has provided for a fee or gratis is not of equal rank, he must be accepted.

If the plaintiff has provided his law agent sooner than the defendant or the kinsman, and when they, *the two latter*, have provided for a fee or gratis, a law agent of equal rank, he is to be dismissed, and though he is not dismissed there is nothing for it. If the law agent they have provided, for a fee or gratis, is not of equal rank, it is right to accept him, provided they engage to pay the 'eric'-fine of any illegality *that may result therefrom.*

That is there are two ways in which a man who is sued may seek a law agent of equal rank when one of the same grade or higher grade is suing him, and that an advocate of the same rank with the law agent which it is right for him to have, is required of each of them, whether he borrows him or does not; or when a pleader of higher rank is required from one of the same grade without being borrowed, or from one of a higher grade, whether borrowed or not borrowed by him. The reason that law agents of equal rank are sought here is, that the difference between the honor-price of the two law agents need not be paid, should they be guilty of illegality in pleading.

O'D. 132. [No dono, cid cutruma fria feichiumsum, cid isle, cid uaisli in fechium bias oc in fiur acra, ni cuingidsium fechium bes comard fris, muna ferr lais féin, act ictur in urain bís etir in dá eiminclund na fechemun dia ndernat sesbus oc airbiurt.]

Nad bi dossruithe sein raith, .i. na bi diruiḋi, no na bi dereolaiġe na sin in raiṫ, .i. gur ab raiṫ da ma lo enech. Na fiaḋnaisi, .i. gur ab fiadnaisi da ma lo eneaċ. Na forus, .i. curab forus do n seċt forsib. Na fechem, .i. curub feṫem fo mia feṫem, .i. dama lo enach.

Frisi tuiḋbenar, .i. fris i cinnter in athgabail do gabail. Fuadach, .i. is riusiḋe taispentar fuadach na ȧthgabála, .i. gur ab da reir do berar ai a cae cen mann cen mia. Comde, .i. is da rer do berar ae a cae cen mand cen mia. Forus, .i. is da rér do berar ai a n-arus dligtec. Fasc, .i. is da rer do berar ai a fasc. Is geib, .i. ar tet feṫem da gabail. Nis fuadai, .i. amach in athgabail. Na difornasc, .i. in ti naċ cuimgeċ a fir fonaiḋm na athgabala, .i. munab elach ma fonaim a laim cinta, ar ana ar ud tall a laiṁ cintaiḋ. Ni fornasc nadi fuiḋli, .i. noċa cuimgeċ a fir fónaiḋm ar ana ar fut a laim cintaiġ in tí naċ cuimgeċ fuiġill feṫemnuis tar a cenn. Nis fuiġli nad ergeouin, .i. noca cuimgeċ fuiḋill feṫemnuis do gabail tar a cenn, .i. in ti naċ atgeoin in ar geabṫar in athgabail. Na bi mesach slan, .i. slan tar a cend budein. Na fretech, .i. tar cenn neiċ eile, .i. tar cenn a fine, .i. iartain.

Masa coimgeċ slan ocus fretech, nos geib gein cob tualing a fuiġill; ciḋ e a lan dligeḋ, naċ as ro gabaḋ coma tualuing a fuiġill. Ciḋ tualuing a fuiḋill immurro, munab tualaing slan ocus fretech nis gaib.

Nis fuirig nad gealla, la bidba, .i. ni cuimgeċ a fir airech re re nanta na athgabala in ti na tabuir geall tar a cenn res in re sin a laim in feicheman toicheda. Ni gealla nad fuiḋle, .i. noċa cuimgeċ e geall do tabairt tar a cenn in tí naċ cuimgeċ fuiḋill fiach tar cenn in gill sin, no in athgabail a forba anta, .i. munab tualing e fuiġell in breṫemnais uime. Nis fuigli nad oigi gnim, .i. noċa cuimgeċ fuiġill fiach tar a cend in ti nach comoigind in gnim ra dlegur uime. Fir fiachaib, .i. cid feiċ dlesda de iar fir, .i. ciḋ luiḋ cid sena dlestar de. Fretech, .i. ciḋ sena dlestar de. Tagra, .i. do cenn caċ ain, .i. gin ro airdi cin ro isli im aiġnes. Ocus imidtecht, .i. co tech naris, .i. co teċ in Breṫeman. Im astaḋ ai, .i. emasta na ai, na caingne for conair fuiġill airithi, gan dul do conair for a ceile.

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[1] *Seven pounds.* See page 293.

Or else, indeed, whether the suitor's law agent be equal to, or lower, or higher than that of the defendant, the *defendant* need not seek a law agent of the same rank, if he does not wish it himself, but shall pay the difference between the honor-prices of the two law agents if they commit any blunder in pleading.

Let not the surety be inferior to this, i.e. let not the surety be lower, or of less worth than this, i.e. that he be a surety that has honor-price. The witnesses, i.e. that they be witnesses that have honor-price. Pound, i.e. that it be a pound of the seven pounds.[1] Law agent, i.e. that he be a law agent of the same rank, i.e. that has honor-price. By whom it is levied, i.e. by whom it is determined to take the distress.

Carrying away, i.e. it is by them it is shown that the distress was carried off, i.e. that it is according to them it is carried on the way without fodder or food. Guarding, i.e. it is according to them it is brought on the way without fodder or food. Pound, i.e. it is according to them it is carried into a lawful pound. Notice, i.e. it is according to them a notice of it is given. Are required, i.e. for a law agent goes to take it. He cannot carry off, i.e. *carry* the distress out. Who is not able to bind, i.e. the person who is not able truly to bind the distress, i.e. unless he is able to detain it in the hand of the debtor, *i.e.* to detain it on stay in the hand of the debtor. He cannot bind who is not able to pass judgment, i.e. he cannot truly bind it on stay with notice in the hand of the debtor, unless he is a person who is able to give an opinion as to its lawfulness. He cannot pass judgment unless he can distinguish, i.e. he cannot give an opinion as to its lawfulness, i.e. the person who does not distinguish how the distress is taken. Who is not able to give security, i.e. security for himself. Or guarantee, i.e. for another person, i.e. for his tribe, i.e. afterwards.

If he (*the plaintiff's law agent*) is able to give security and guarantee, he can take it (*the distress*) even though he is not able to pass judgment; though it be his full right, he cannot take it on that account until he is able to pass judgment. But though he may be able to pass judgment, unless he his able to give security and guarantee he cannot take it.

He cannot bind unless he give a pledge, i.e. this is the case of the defendant, i.e. he cannot detain the distress during the period of stay, unless he give a pledge for it during that time into the hand of the plaintiff. He cannot give a pledge unless he pass judgment, i.e. he is not able to give a pledge for the person if he cannot give judgment of debts for that pledge, or the distress at the end of the stay, i.e. unless he is able to pronounce judgment respecting it. He cannot pass judgment of debt unless he can complete the deed, i.e. he is not able to pass judgment of debts for the person if he is not able to complete the deed due respecting it. Of true debts, i.e. whatever debts are due of him in truth, i.e. whether proof or denial is required of him. Guarantee, i.e. though it be denial that is due of him. Pleading, i.e. for every one, i.e. without being too high or too low as to his pleading. For going, i.e. to the house of settlement, i.e. the house of the Brehon. To settle the contract, i.e. for settling the cause, or contract according to a certain path of judgment, with-

DISTRESS. Imuaim rere Bretheman, .i. a n-ein uaim sin aiteil us riar do bretemain, gen ro isle, gen ro airde. Co dicend ai, .i. co ti adbul cinne na ai na caingne. Ocus dilmuine caċ coir, .i. co ro dila muine de hi don fechemain toicheda do rer coir.

Táin ann so anuas, fasc ann so.

Fasc indruic inableoguin, .i. fasc athgabala do breiṫ do inbleoguin gen airisim itir ar na rochtain amach an inbaiḋ is athgabail tulla i. Gen anad itir, .i. aċt a breiṫ fo cetoir, .i. dul da innsin don inbleoguin ar innrucus gen tairisim itir an inbaiḋ is athgabail tulla, .i. aċt fasc don tres bréthir. Aċt anta deṫbire, .i. aċt na anta deṫbiri a derim sisana. .l. re re turbuiḋ no derbaḋa.

Dlomtar turbuiḋ, .i. ráiter no airnéiḋther na turbuiḋ. Atseisiḋ annso, .i. id iad so iad siḋe. Tuba sloiġ fo mendad, .i. fodiuba sluaiḋ comitiġ do tuideċt fon mianait, fon ait ina mianach re nech bet. Iarmoract cruiḋ, .i. dul a n-iarmoiraċt in crui tic is in cruch. No coibdena, .i. co n-iarmoiraċt in crui, .i. co cuicer. No gabala, .i. a lo, .i. na athgabala. No cimiḋi, .i. dul do gabail na cimeḋ no da fuasgalaḋ, .i. in ti do ni argain no uairne is tar is in aiḋci. No fir muindtire consla i nailithri, .i. no dul d'astad a fir muinntire cain luadus uaiḋ in ailithri a tir aile. No congi comna, .i. do neoch in tan is contabartaċ bais, .i. on ni is commenda, aiṫnem. No lega do neoch biss fri bas, .i. dlegur liaġ cuigi iar sin noma, in tan is cunntabartaċ bais e ocus is cneḋ ro feraḋ air. Is turbaiḋ do neoċ gaċ ni dib sin uile, .i. iar tiaċtain do gabáil na athgabala tecmuing na deṫbire sin uile. No bret roġa condeṫbire, .i. raba do breiṫ don ti bis a ndeṫbiriur, .i. din dilseċ, is turba do.

Mas din nilseċ ruga in roba, slan ar in ti rias a ruga, ocus is lan ar fer n athgabala.

Mas do dilseċ rucaḋ in robaḋ, ocus cinnti co tarrusda, is fiaċ ditin don ti rias rugaḋ, ocus cuic seoit do fer na athġaḃala.

Masa condtabairt in tarrusda fóna tarrusda, is fiach lesuiḋe ocus comairlecti don ti riasa ruca in robaḋ, ocus cuic seoit do fer na a athgabala.

Teiched gen diċeall do ceṫruib, .i. don innilaib. Gen diceall, .i. is coir doib siḋe. Do fortuch do duinib, .i. do fortaiḋ in cruiḋ

out going from one path to another. According to the decision of the Brehon, i.e. in perfect unison with the rule of the Brehon, without being too low or too high. Until the suit be finished, i.e. until the contract or covenant is determined. And payment properly made, i.e. until the debt arising thereon be paid to the plaintiff according to justice.

The preceding relates to driving, what follows here relates to notice.

The lawful notice to the kinsman, i.e. notice of the distress is to be brought to the kinsman without any delay whatsoever after it has been carried out when it is an immediate distress. Is to have no delay, i.e. it must be brought at once, i.e. to go and tell of it to the kinsman, for his worthiness, without any delay, when it is an immediate distress, i.e. but there must be notice of the third word. Except the lawful occasion of delay, i.e. except the necessary delays which I mention down here, i.e. the periods of exemption or of proof.

The exemptions are here set down, i.e. the exemptions are stated or mentioned. These are they, i.e. here they are. The attack of a host upon the house, i.e. a neighbouring host coming to make an attack upon the house ('mianait'), i.e. upon the place ('ait') where one likes ('mianach') to abide. Pursuit of cattle, i.e. going in pursuit of the cattle which come into the territory. Or a party, i.e. in pursuit of cattle, i.e. with five. Or the seizure *of cattle*, i.e. in the day, i.e. the distress. Or a prisoner, i.e. to go to take a prisoner or to ransom him, i.e. the person who commits an act of plundering or depredation in the night. Or a member of a tribe having gone on a pilgrimage, i.e. to go to detain one of the family of the person who has gone upon a pilgrimage into another country. Or to obtain the communion, i.e. for one who is in danger of death, i.e. it is derived from commendo, I commit. Or a physician for a person on the point of death, i.e. he is entitled to have a physician brought him then, or when he is in danger of death from a wound inflicted on him. All these things are exemptions to a person, i.e. when all these necessities happen after the arrival to take the distress. Or to give notice of necessity, i.e. to give notice to the person who is in necessity, i.e. to a guiltless person, it is exemption to him.

If it is to a guilty person the notice is given, there is full fine on the person by whom it was brought, and there is full fine to the owner of the distress.

If the warning has been given to a guiltless person, and it is certain that he would have been taken, there is a fine of sheltering on the person by whom it was given, and five 'seds' to the owner of the distress.

If it be doubtful whether he would or would not have been taken, it is a fine of guardianship and advice to the person by whom the warning was given, and five 'seds' to the owner of the distress.

Carrying off of cattle without concealment, i.e. *of the carrying off* of the cattle. Without concealment, i.e. this is right for them. Persons swear to it, i.e. to attest that *the carcasses of* the cattle were heaped on the

DISTRESS. for na cairlib, .i. in ni bis ag firtuide na nech in marb cruḋ, .i. fir tucthar eneclann do neoch is in ni bis ag fir na neċ, in marb cruḋ, .i. luiġi na colla; aiṫġin gata arann, .i. grad bes comais dia luḋad in tan ad giniḋcher in colann. Cuinge mna do mnai bis fri uaithne, .i. dul do iarra mna do fritholum na mna bis uaiṫne fri idna, .i. in ben tiġerna; is turbuid do. Comruith fri nech bis co talmuide, .i. comroth gal do denam res in ti ar mbi in talmuideċt ro buid ar Fethgna; bennaċt ar anamuin Feċtnaḋ. Co talmuide, .i. comfórithin do fri neċ bis ocus aide frisin talmain; bennaċt ar anmain Fetgna. Cuibrech dasachtaiḋ, .i. cuimrech in duine mir, .i. fo tabur indluiġe fulla. Geall do incaib na daim cert, .i. in airenaċ alus tar cenn enaig in tailges dligṫech, .i. in tailges dligṫeċ, .i. ris in ti na damann dliġeḋ do iar tabairt ailgesa air; is ris icas .i. in cainti, no com e in file. Ingert bruthcan, .i. ag bruiṫ in neiċh is cain do losaib ocus co eolusuib do neoch bis a ngalur, .i. do neċ bis co ngalur.

Tosach na derbaire, .i. turbaiḋ suas, ocus derbad so sis.

Aitheroch, .i. aitheorach eduiḋ, .i. leṫ bis sis de do cur suas de, .i. olc bis a brat. Claechlo airm no edaiḋ, .i. re nech eile, a cairid bes aga denum, is derbaḋ so. Ol dige, .i. is derḃaḋ do neċ in comad bes ag a ol, .i. na aim uisciḋ. Aiṫerorch dlui n-arra .i. [in oiriut] bes in clerech ag atharrach dlui n-a ara no curan, .i. [dlui

O'D. 187. tuiġe bius] bis eturru ocus a brog in tan bis do curan agid lot, .i. ag

O'D. 187. dul ar in gort [is in foġṁar]; is derbaḋ do. Gabail cuisc do fer

O'D. 187. frepta fris imbi cosc, .i. ag erid bes ag congbail na diġi cuisc fris in fer bis is in freptaiḋ ag erid bither ca tegusc; ocus ciḋ ben is aṁuil bias. Cach derbaiḋ, cach turbaiḋ, .i. gus na deṫbiri sin do beṫ air idir bec ocus mor. Iar n-Dia [.i.] ria Dia, na egulsi. Ocus duine, .i. na tuaithi. Dlomṫar fiaḋain frid coimde, .i. raiter no airneiḋter fiaḋain aigi ria caċ comdeṫbirius dibsen do rer cirt iar cae coir; no amail is coir do rer cirt, .i. aon fiaḋain ag na athgabalaib, ocus ag na turabaib.

Mataid fiaḋin ann, a dul fein do cainnill rem soillsi, co rabidar na turbaiḋ sin ann, ocus na fiaḋuin dia ṫestuḋ iartain. Muna rabidar inn fiaḋin ann, a dul fein do cainnill rem soillsi, ocus nec dia mbi lo enach na cuic seoit ata a nembreṫ a saisc, ina diaiġ co roib in turbaiḋ ann; is slan do.

O'D. 137, 138. [Más inddetbirus fodera don fechemuin toicheda can saisc na haṫgabala do breiṫ, cuic seoit do inbleoġuin i nem mbreṫ in saiscc; ocus ni téṫ fogelt, ná bleṫ, na lobud ina cend no cu

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[1] *Fethgna.* He was Bishop of Armagh, and a very distinguished man. See *Annals of Four Masters*, A.D. 849, 857, 872. This gloss was probably written soon after his death in the last named year.

DISTRESS.

horses, i.e. the thing which is heaped on the horses, the dead cattle, i.e. it is true that honor-price is given to one for that which the owner of the horses has, *viz.*, the carcasses of the cattle, i.e. *there must be* be proof of the *delivery of the* carcass; he must make restitution as for theft, i.e. when a person of competent rank has proved the delivery of the carcass. Seeking a midwife for a woman in labour, i.e. to go to seek a midwife to attend a woman who has the pains of labour, i.e. for the gentlewoman; it is an exemption to him. Struggling with an epileptic, i.e. to make a struggle with a person afflicted with the same disease which Fethgna[1] had; a blessing on the soul of Feghtgna! Epileptics, i.e. relief given by him to one who falls with his face, 'aidhe,' to the ground, 'talmain'; a blessing on the soul of Fethgna! Securing a madman, i.e. to fetter the mad person, i.e. one upon whom the maddening wisp has been thrown. *Procuring* a pledge to protect *against one* who does not yield justice, i.e. a pledge to protect one who makes the lawful suit, i.e. the lawful suit, i.e. against the person who does not consent to have the right tried lawfully after he is properly sued; it is by him it is paid, i.e. the satirist, or he may be the poet. Preparing medicine *for the sick*, i.e. boiling useful herbs and plants for one who is in sickness, i.e. for one who has a disease.

The beginning of proof, i.e. the foregoing relates to exemptions, the following down here to proof.

Changing *twice*, i.e. to change raiment, i.e. to put the side of it up that was down, i.e. when his cloak was bad. Exchanging arms or raiment, i.e. with another, *i.e.* his friend is to do it, this is a proof. Taking a drink, i.e. it is a proof to a person while he is drinking it, i.e. or a drink of water. Changing the wisp of his shoe, i.e. while the cleric is changing the wisp of his shoe or his 'curan,' i.e. a wisp of straw which is between his foot and his shoe, when his shoe is cutting him, i.e. when going to the corn field in the harvest time; it is a proof to him. Getting a drink for a patient under a person's care, i.e. whilst he is holding the medicine for the man who is under cure during the time he is under care; and if a woman it will be similar. *For* every proof, every exemption, i.e. on the ground of these necessities both small and great. According to God, i.e. before God, *i.e.* the church. And man, i.e. the laity. Witnesses are named after a just and proper manner, i.e. it is said or ordained that he shall have witnesses for each necessity of them according to justice in the proper manner; or as is right according to justice, i.e. the one witness for the distresses and the exemptions.

If he has witnesses, he goes himself as a candle, the first light *to prove* that these exemptions existed, and the witnesses attest it afterwards. If the witnesses were not to be had, he goes himself as a candle, the first light, and one whose honor-price is equal to the five 'seds' which are *the fine* for the non-service of notice, is to come after him *to attest* that the exemption existed; he is then safe.

If it is not necessity that prevented the plaintiff from serving notice of the distress, there are five 'seds' due to the kinsman for the non-service of the notice; and *expenses* of feeding and tending do not

DISTRESS. ructar a fascc; ocus nocha nfuil ní don cintuċ i nem mbreṫ in faiscc; aċt ni tét fogelt ná bleṫ na lobuḋ ina ceand, no cu ructur a fascc.

Mása detḃirius fo dera don feichiumuin toicheda gan fascc a aṫgabala do breiṫ, noċa nfuil éric uada i nemmbreiṫ in faiscc; ocus ní tét fogelt, ná bleṫ, na lobud ina ceann no co ructur a fascc; aċt anaḋ ocus dithim do riagail uirri a haiṫle a detḃiriusa.]

Frithsrethar fasc frithslicht, .i. fir innsiter ar do riṫ a fir fuillecht do breit faisc na athgabála; [raiter no aisneġter] in O'D. 138. fasc do breit a fir fuilleċt na athgabala. Cuic seoit muna ructar amlaiḋ. Dlomtar diás lateist, .i. raiter no aisnedtur dias as test, no ba test do dul mar aon resin fechem toicheda do gabail athgabala, .i. raiter dias and la taob na testa, .i. feṫem toicheḋa ocus aiġni, .i. raither no aisnethar dias is test maille ris ag breit in ḟaisc, aigni toxuil ocus fiadnaisi. Tiaġur do cum faithe fir as a tir toxlaither, .i. tiagur le do cum ḟaithe fir asa ferann da tog-slaidter in athgabail, .i. co faithe in biḋbuiḋ do breṫ a faisc, .i. in fiadnaise ocus in fer tairgille. Do cum foruis iar sen, .i. do cum aruis iarum as a aiṫle sin in fir as a selb ro aisne do gabail is in athgabail do breṫ a faisc, .i. fiaḋain foruis eile. Dian fir feiser, fasc tres brethir, 7rl., .i. ma da fesur in ni is dir duit, gur ab e ordu do beran do tuasal in ni sin; na tri briathra da fasc na athgabala, no gur ab í in tres brethir a dera fasc na athgabála do breit, .i. dia fesur iar fir eolus athgabala do gabail gur ab eḋ adbera don tres brethir i n-urd aisnesin: ro gabuis t'athgabail; ocus cuic seoit munab isin tres breithir. Co tesgaire, .i. gus in-treóra d'uasal gaire ann, .i. d'innisin. Cin frisi ro gaibter, .i. is se so cin imur gabaḋ ai. Forus frisi i n-geibter, .i. is e so forus no arus ris i ngaburi. Fechem arda la brathar, .i. is e fechem bias a dal a braṫar a cenn noime.

Forus annso.

Dlom dligeḋ forus fri saiġe fir fri indrucus n-inbleoġain, .i. no aruir, .i. forfois innsin, .i. raiḋsi no aisne in tarus iar fir resi ninnsaiġi athgabail inbleoġuin ar innrucus, ar a nagartar cin caċ tren cintaiḋ.

Ocus faithe frisi fuirmiḋter daingen, .i. ocus gur ab daingen in faithe ris i fuirmiḋther ai iar cae urd a cae gen mann gen

accumulate upon it, nor does the forfeiture period begin to accrue until the notice has been served; but there is nothing due to the debtor for the non-service of the notice; *expenses of* feeding and tending, however, do not accumulate upon it, nor does the forfeiture begin to accrue until the notice has been served.

If it be necessity that caused the plaintiff not to serve notice of the distress, there is no 'eric'-fine due of him for the non-service of the notice; but *expenses of* feeding and tending do not accumulate upon it, nor does the forfeiture period begin to accrue until the notice has been served; but stay and delay in pound shall regulate it after proof of the necessity.

Notice is sent along the track *of the distress*, i.e. it is insisted that they run back along the track *of the distress* to give notice of the distress; *or* it is said or stated that the notice is to be conveyed along the track of the distress. Five 'seds' *is the fine* if it be not so conveyed. Two are mentioned along with the witness, i.e. it is said or stated that two persons are to bear witness, or should be the witnesses to go along with the plaintiff to take distress, i.e. two are mentioned as necessary to be present along with the witness, i.e. the plaintiff and the advocate, i.e. it is said or stated that two should be witness along with him in giving the notice, a distraining advocate and a witness. They come to the green of the man from whose land *the distress* was carried off, i.e. they go to the green of the man from whose land the distress has been carried off, i.e. to the green of the defendant to give the notice, i.e. the witness and the pledge man. Afterwards to the house, i.e. afterwards to the house of the man whose property is said to have been taken in distress to give the notice, i.e. the witness of another house. If the notice be truly given, the third word, &c., i.e. if thou knowest the thing which is right for thee, the order which thou wilt give to thy noble is that thing; the three words to give notice of the distress, or the third word which thou shalt say will convey the notice of the distress, i.e. if thou knowest the true method of taking distress what thou shalt say in the third word in the order of thy statement is, "I have distrained thee;" and five 'seds' *is the fine* unless it be in the third word. Are to be announced, i.e. these three things are to be openly announced there, i.e. told. The debt for which it was taken, i.e. "this is the debt for which the property was taken." The pound into which it was put, i.e. "this is the pound or enclosure into which it was put." The law agent by whom it was taken, i.e. the law agent by whom it was taken at the end of the stay.

Of the pound here.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued, i.e. or tell it, i.e. the residence here, i.e. tell or state truly *the law of* the habitation by which the distress of the kinsman may be sued for his worthiness, by which the debt due by each powerful defaulter may be claimed.

And the green into which it is put should have a fence *all round*, i.e. and the green into which the property is put in the lawful manner

DISTRESS. bia, .i. arur don dligeḋ faiṫi, .i. co roib daingen at timairgther isin faiṫi a fuirmidter dia gobneda; [ocus muna be daingin beiti cuic seoit inn cin cu ti olc de]. Cuaird, .i. cae urd a cae. Gen cumuscc n-ilar cethra, .i. gen ceṫra ilarda eile do cur i naon cumusc ria, .i. innile idir do cur a cumusc na athgabala, no gen innile soine do cur an-aon cumusc ria ceile. Isseḋ sin is cumusc nilar ceṫra ann.

O'D. 139.

In cumusc nilar ceṫra cuic seoit ann don inableoguin, ocus ma ro fas foġail don athgabail, is aiṫġin in neiċ ro loiti don athgaḃail; ocus noċa nuil ni do cintaċ isin comusc nilar ceṫra aċt munar foġail da athgaḃail de, ocus ma ro fas, is aiṫġin in neiċ ro loiti di d'ic ris.

O'D. 139. · Munab fasc frisliċt, no fasc don tres breṫer, [cé no] beraḋ a fasc innus eile, atait cuic seoit ind do inableoguin; ocus ciama fasc frisliċt no cia mo fasc don tres brethir imberaḋ, munab iad in triar ro bui ga toxal amaċ bes ag breṫ a faisc, atait cuic seoit inn do inableoguin; no muna mander O'D. 139. dligṫeċ gin bera gin slegaḋ; no máḋ cumusc [n-il cethra] atait cuic seoit do imbleoġuin, .i. gan ceṫra ilarda do cur anaon cumusc ria.

Dia cumusctar, cuic seoit inn, muna ti olc dé; ocus dia di, ragaiḋ ar son a fiách.

Eich, .i. firenna. Muca, .i. orra fein. Cairig, gabair, .i. gin ni dib sin anaon cumusc re ceile.

without fodder or food, should be surrounded by a fence, i.e. state the law of the green, i.e. the green into which the distress is brought to be impounded should be secure: if it be not secure there is a fine of five 'seds' for it to the kinsman, even though no injury may result therefrom. 'Cuaird' (all round), i.e. 'cae uird' Without intermixing various cattle, i.e. not to mix it with various other cattle, i.e. not to put any cattle whatever along with the distress, or not to intermix different kinds of cattle. This is what is called the intermixture of the various cattle.

For the intermixture of various cattle there is a fine of five 'seds' for it to the kinsman, and if injury happens to the distress, restitution for the thing injured *is to be paid to him;* and there is nothing to the debtor for the intermixture of the various cattle, unless his distress has suffered injury therefrom, and if injury has resulted, restitution of the thing injured is to be paid to him.

If it be not notice by the track *of the cattle*, or notice of the third word, *i.e.* should he (*the plaintiff*) give his notice in a different manner, there is a fine of five 'seds' for it to the kinsman; or though it should be notice by the track *of the cattle* or notice of the third word that he gives, if it be not the three persons who had carried it (*the distress*) out that *go to* give the notice, there is a fine of five 'seds' for this to the kinsman; or unless it was placed in the legal pound, without stakes or spikes; or if there be an intermixture of various kinds of cattle, there are five 'seds' *for it* to the kinsman, i.e. it is unlawful to allow different kinds of cattle to intermingle with it (*the distress*).

If they are intermingled there are five 'seds' for it, even though injury does not result; and if injury results the fine shall be in proportion.

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PRUNING-KNIFE: of widow's house, 125, 141.

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